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THIRTEEN ESSAYS

ON

EDUCATION

THIRTEEN ESSAYS

ON

EDUCATION

BY MEMBERS OF THE XIII

Quot homines tot sententiæ

LONDON
PERCIVAL AND CO.
1891

PREFACE

A SMALL number of professional teachers who call themselves The Thirteen have for some time been in the habit of meeting for discussion. Thinking that some of the papers which were read at their meetings may have an interest beyond their immediate circle, they venture to publish this little book. It includes certain papers of a less technical kind which were written by members for other, though cognate, purposes, but in the first instance they are all meant for teachers.

The essays are independent: each writer speaks for himself alone. Nor is it supposed that collectively the papers cover a definite field. They are arrows of the chase, scattered as such arrows are wont to be.

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PRINCIPLES AND PRACTICE

BY

THE HON. REV. E. LYTTELTON, M.A.

June 1885

PRINCIPLES AND PRACTICE

PUBLIC-SCHOOL education at the present time may be roughly but conveniently divided into three departments—moral or religious, intellectual, and physical. This does not mean that moral is identical with religious training, but at school the two are so closely intertwined that for the purposes of classification they may be treated as one. The line between them and the intellectual is sharp and distinct, as is also that between intellectual and physical. Now of these three classes the first is obviously the most important, yet in practice it occupies less time than either of the other two, though probably a good deal more than it occupied thirty years ago. Of the other two the intellectual training absorbs more time and energy than the physical—that is, a great deal more of the masters' energy, and perhaps something more of the boys'. Opinions differ as to their comparative importance.

There is, however, another difference between the three kinds of training which must not be ignored. They differ from each other in clearness of the principles which are involved in carrying them out.

Most people could give satisfactory reasons why boys are encouraged to play games rather than to take walks arm-in-arm along the highroad, like an English town private school of twenty years ago, or than to drill in two parallel lines like some French schools of to-day. Or, again, they could explain why there is a fair consensus of opinion against boys working immediately after a dinner of meat and beer in summer, in spite of the truly strange fact that at a minority of schools this consensus is disregarded. But if they were to be similarly questioned with respect to the methods and practice of religious or intellectual training, they would not be in a position to give a ready answer. Probably they would feel that in the department of religion and morals they were even more in the dark than in questions of intellectual training. The truth is, however, that over this latter there broods a darkness which may be felt.

We may realise how far this is the case by considering the extent to which different branches of study can be said to be worked on intelligible principles. If any one may be supposed to be an authority on such a question it would be a public schoolmaster; and we may imagine one of these functionaries being questioned by a stranger as to the nature of public-school education in something of the following fashion. Suppose the stranger had some slight acquaintance with educational circles, he would probably feel some curiosity as to a certain divergence of opinion with regard to what is called the classical question. Supposing, again,

his informant was a classical master, he would naturally expect some clearly-expressed opinion on the subject in favour of the dead languages. He would, however, find that he had reckoned without his host. Though engaged for many hours in the day in teaching these languages, the master would probably admit that he had never given much consideration to the question of the place they ought to hold in education. Very likely he would incline to the belief that Greek was useless to a large number of boys who learn it, or rather the elements of it, but would freely admit that some of his colleagues thought quite differently, disclaiming, at the same time, any accurate knowledge of their opinions. When asked what his headmaster thought on the subject, he would perhaps hazard a conjecture, coupled with the caution that the fact of the latter insisting on Greek being taught was no indication that he thought Greek a good educational instrument; it only showed either that the public still demanded it, or that the curriculum of the school was too complicated to allow of its being abolished. With his ideas on the classical controversy thus illuminated, the stranger might proceed to the seemingly fatuous question whether the classical teachers had any object in view in teaching the dead languages. On being asked to explain himself, he would say that every lesson given in a classical subject might be concerned either with the mere construing, or the syntax of the language, or the accidence, or the history, or the subject-matter; the question then would be, Does any classical

teacher confine himself strictly to one or more of these, or do all the teachers in any given school pursue a uniform, consistent method in making their selection? The answer, if truly given, would be surprising. The stranger would learn in rough outline the method adopted by this particular master, but would fail to gather any adequate information as to that pursued by other masters at the same school. It would strike him as very strange that uniformity in a matter so important had never apparently been attempted, but he would, of course, from this fact gain an explanation of the teachers' indecision in the classical controversy. It would be very little use arguing about the teaching of classics, unless the disputants had some notion what the phrase implies. At present, any notion they might have formed must be partial and inaccurate when no one follows the same track as his neighbour. Hence also he would descry a reason for the startling vehemence with which some men assert, and others deny, that boys can be taught to think, but he would not be led to understand the uncertainty which exists as to what thinking means, or as to whether it is a desirable object to aim at in education. In short, in all the questions which concern the heart of the subject he would almost certainly find his informant profoundly ill-informed and profoundly indifferent. He could tell him many things, but the nature of the methods pursued by teachers in these or other subjects, or the reasons of any study being chosen before any other, would not be among them.

The above picture of certain aspects of public-school education demands consideration.

We find, in short, the greatest possible divergence of opinion as to the theory of education, when any opinion exists at all, coupled with a bewildering variety of practice. And what is more remarkable than this chaos is the fact that nobody notices it, nor, if they did, would they see anything whatever to deplore. The meaning of this is that the conduct of public-school education is entrusted to those who are obliged to walk without any light to guide them This is not an indictment against headmasters, for, as a matter of fact, they have but little to do with the methods of education adopted in their own schools. To make this clear we must distinguish three classes who each stand in a certain relation to education in modern England—first, the school-masters who nominally manage the schools; secondly, the mass of the public who send their sons to the schools; thirdly, the educational theorists who write books. Before discussing which of these classes really manage education, it is necessary to say that the third class, that of the theorists, is still a very small one in England, though a much larger one in Germany. The books that they write are heavy and unrewarding to read, but seeing that they deal with the abstract principles of education it would be impertinent in a schoolmaster to express any opinion as to the soundness of their views. The science on which they base their reasoning is called Psychology, and deals with all kinds of mental processes, memory, imagination, reflection, inference, thought, and other

such recondite themes. The growth of the mind and the normal manifestations of its faculties constitute perhaps the main subjects of psychology. The votaries of this science are numerous in England, and much more numerous in Germany, and the educational writers in both countries are specialists in certain portions of psychology, those, namely, which border on practical training of the mind. This being so, it might be supposed that the theorists, through their relation with the practical teachers, exercise an important effect on the education of the country. No supposition could be more erroneous. There may be some slight influence on education traceable to the theorists, but it certainly is not exercised through the practical teachers. These gentlemen not only ignore for the most part the recommendations of the theorists, but are quite willing to avow the fact with a feeling akin to honest pride. We will return to this point presently, but meantime let us notice that the schoolmasters, though tolerably impervious to the suggestions of those who have examined the subject, are sensitive enough to the least pressure coming from those who know less than themselves. Public opinion can work great changes on public schools, either by ordinary clamour or by producing alterations in the public examinations, every little fluctuation in which causes a derangement more or less fundamental in the curriculums of all the schools. Schoolmasters at present are in a condition of almost helpless subservience to this quite uninstructed public opinion. They stand between two fires of comment: that

coming from the scientific theorists might be supposed to be worth attending to, but to it they turn a deaf ear; that coming from the public whom they know to be more ignorant than themselves they attentively listen for and instantly obey. Sometimes the bold front which is habitually presented to the theorists is turned for a brief spell towards the public, and they may be heard asseverating that men of experience must know best. But it is only for a brief moment; they speedily conform, and without denying their claim to a knowledge of education superior to that of the outside public, we must maintain that there are grave reasons indicated already for thinking that this knowledge is very meagre, and positive proof that they cannot make use of it as they would like. Education, in short, is nominally in the hands of those who know a little about it—the schoolmasters; virtually it is controlled by the public, who know nothing. The only people who understand it are the scientific theorists, and they have nothing to do with it at all.

The question now arises why the schoolmasters despise the theorists. We are aware that a similar attitude has been adopted by practical men towards philosophers in many epochs of history, and possibly for some very excellent reason. Still it is worth while asking if the reason still exists, and if it is as good as ever. Now it can hardly be that schoolmasters, one and all, are really satisfied with the results of their intellectual training. As a rule we admit that they are not given to brooding for days together over their failures; but that is because they

are imbued with a robust confidence in themselves, and feel sure they have made the best of an impossible task. A young master of lofty aspirations finds it distressing at first to realise that two-thirds of his class make no visible progress in Latin prose or history or syntax. But before long he learns that a similar proportion of boys in the hands of many of his colleagues are in just the same condition, and the bitterness of his disappointment is softened. The truth is then forced upon him that his colleagues do not visibly pine away under a sense of failure, and why should he? In his better moments, however, it is not difficult to get him to admit that his measure of success with his class is small indeed. And even if it were much larger than it is there would still be no reason to suppose he had reached the best attainable results. A very successful teacher ought to think that he has much to learn, and that he would be more successful still if he learnt something of it. Nor, again, can we attribute this opinion of theorists to the often-talked-of love of anomaly supposed to be innate in Englishmen. It is true we shrink from the uniformity of the French lycées, or the German gymnasiums; but that is hardly the same thing as loving chaos for its own sake, especially when we all know that very many of our best efforts to teach "average boys" classics or history or Euclid or chemistry prove abortive. There must be some other reason, for it would be grossly discourteous to an intellectual *élite*, such as the public schoolmasters of our day, to hint that they take up this decided attitude without any reason at all.

Perhaps we may supply an answer of this kind. Schoolmasters have a dim idea that the writings of Locke, Bain, Herbert Spencer, and many others, though very remarkable and profound, are unpractical; that they are written by men without experience, and that, however good the suggestions of such men may be, the real difficulty is to put them into practice; so that in fact one year's practical experience of teaching a class is worth a lifetime of scientific thought devoted to the subject by a philosopher in his study. Many will remember that some such view as this was expressed at the time when the question of training of public schoolmasters was under discussion.

Now if this is the prevailing view—and we believe it is—there is this much to be said in its support. Many of the English, and nearly all the German, books on education do not profess to be practical. More than that, whatever they profess, they are frequently very dull; they consume many pages to establishing absurd truisms, and avoid with consummate skill just the very points which the practical teacher desires to have clearly explained. But there is one consideration of great importance which concerns this aspect of the question. If the theoretical writers are unpractical, who is to blame? Supposing an English psychologist by careful study of mental phenomena gains hold on a certain principle which throws light on the development of the power of thought in the young, is he to keep silence about his discovery because he does not know accurately the practical difficulties in the way of turning it to

account which exist in various shapes in different schools? Certainly not. It is the business of the theorists to discover principles, but the practical man must apply them. If a treatise on education is to be a permanently valuable work, it must not occupy itself with the weltering slough of curriculums, private and public examinations, day-boarders, and fifty other subjects which block the way. These matters are in their essence temporary and accidental; but a scientific principle must be permanent and stable. The greatest service that can be done to mankind is to discover true principles of action. The application of them is obviously to be left to practical men. Therefore the plea so constantly urged by schoolmasters both in England and in Germany, that educational theorists take no account of facts, resolves itself into this, that the principles have been enunciated but never tested; the theorists have done their part, the schoolmasters, instead of doing theirs, are pluming themselves on their contempt for ideas which they do not understand. If schoolmasters felt this lofty scorn for theorists after carefully testing their suggestions and finding them abortive, no one could reasonably object; or if, while despising all theories, they felt conscious of a large and increasing measure of success in their own practice, it would be foolish to censure them severely. But when English schoolmasters admit the incredible difficulty and importance of their task, and the frequency of failure, and are dimly aware that a number of painstaking specialists have for more than a century been elaborating ideas which bear full upon the

subject, it is difficult to justify their contempt for these ideas, seeing that it is apparently the offspring of ignorance pure and simple. At a well-known public school the inmates of two dormitories, who occupy two adjoining tables in the college dining-hall, for several consecutive years have refused to partake of a certain humble but nutritious compound in the form of suet-pudding and plums, to which an opprobrious name has been attached. This abstinence is enjoined on all the boys by tradition, and has continued so long that for some considerable time no single member of the dormitories has ever so much as tasted the pudding. Yet they unanimously revile it. Those who know schoolboys will not be surprised at the force of a concentrated public opinion, or the daringly illogical habit of mind. But the schoolmaster's contempt for educational principles is even more illogical. He is as ignorant of the principles as the boys are of the suet-pudding ; but while they stoutly profess themselves content, he willingly admits that he is not. And yet he, unlike them, is a member of an intellectual *élite*, perhaps a first-classman in classics or mathematics.

But the position of affairs will be made clearer by an illustration. We ought to take some principle or principles, to see if they are strongly recommended by educational writers, and then to inquire how far they are put into practice in schools, and if they are prevented by difficulties which are surmountable or not.

Now a superficial acquaintance with theoretical writers on education would show that, though they

differ much in detail, there is one group of principles which they concur in maintaining. They are those connected not with the teaching of any one subject but with the fundamental difference between genuine education and cram, between the training of the mind and the imparting the knack of deceiving examiners. The principle is not easy to explain shortly, but may be roughly described as having much in common with the Socratic or maieutic process. It will be remembered that Socrates professed not to tell his pupils anything that they did not know, but by skilful questioning to help them to put their embryonic ideas into shape. The modern adaptation of the Socratic method, as explained by theorists, would be something of this kind: to lead boys on by question and answer to gradually form general concepts, which when put into words become formulas or rules; to draw them on, therefore, from what they know to what they do not consciously know —from the concrete to the abstract; so that the pupil teaches himself, and the teacher merely superintends and guides and encourages. Hence the object to be aimed at is to get the pupil to build up his own knowledge, and to avoid ever giving him words to learn which he does not understand, or generalisations to remember which he has not himself elaborated; further, to provide that any new facts which he must learn shall only be told him when his previous investigations have enabled him to receive them and fit them naturally into their place.

This is a very brief and inadequate outline of the

principal theory, which may be found emphasised by Locke and Pestalozzi, no less than by Bain, Quick, Spencer, James Payn, and Abbott among recent English writers, and by Jean Paul Richter and Pfisterer, and many others, among the Germans. It will be found to be either expressly set forth or implied by the above writers, and, also, is illustrated freely by all that commends itself in the accounts we have of the teaching of Arnold, Bonamy Price, and others. The nature of the suggestions thus made may be more clearly understood by means of a rapid survey of modern conventional methods as they have been, and are still, adopted in many public schools. It is necessary to make the preliminary remark that we do not at present mean to advocate as practicable all that this theory involves; the point is merely to show that it is not put into practice.

In any such method of teaching, then, as is here shadowed forth, question and answer must needs occupy a large space. The writers affirm that if the right questions are asked, the interest of the pupils is constantly stimulated, and that the knowledge which they gradually formulate they never forget. Here we are at once met by the stubborn fact of large classes. If it is bad for a boy to be told a fact by his master instead of finding it out for himself, obviously it is nearly as bad for him to be told by a schoolfellow, and this is exactly what often occurs, the larger any class is. Again, it is clear that this will happen more frequently in a class where clever and stupid boys are herded together than in one which is thoroughly homogeneous. Yet, strange to say, there

are schools where heterogeneous classes are still to be found, in which of course anything like sound teaching, Socratic or other, is a sheer impossibility. And what is the recollection most grown-up men have of the time they passed in such a class? Does the vision of a guide or superintendent of their intellectual efforts rise up before them? or is it not rather that of a fussed and anxious lecturer pouring out in a hoarse monologue comments on Wunder's last reading, on Thirlwall's estimate of Pericles, or the number of seats in a Greek theatre, to a pack of listless lads brooding over their next football match? This picture would be overdrawn nowadays, but it would not be wholly inaccurate; there is still a great deal too much of holding forth on the part of the master, a fact which explains the grievous reversal of the ideal relation between the efforts made by the man and that made by the boys. The ideal is that the man should come out of an hour's lesson fresh and cool; the boys, on the other hand, should feel that their brains have been exercised throughout, and that they are ready for play, not only because they like it but because it is time that the brain effort should cease. As it is, however, the masters emerge hot in the head and hoarse, the boys singularly cool, though perhaps wearied with insufficient ventilation and the monotonous sound of the human voice. In brief, then, one practical alteration which would be effected if this principle were understood would be that classes should always be homogeneous, and that a vigorous and continuous effort should be made by the teacher to lead the boys on from point

to point by questions. It would be absurd to say that with large classes of restless young Britons this is an easy task; but it is quite as absurd to suppose that the standard might not be enormously raised.

In the next place, we deal very strangely with this principle in our editions of school notes to the classics. At present the boys are generally told a great deal by these notes. If they choose to cram them up, and look out a few odd words in between, the chances are that their preparation of the lesson passes muster; and yet this is a ludicrously feeble caricature of what education might be—one that positively discourages thought and teaches nothing but a dependent habit of mind. It is surely difficult to exaggerate the mischief of such a method. Quite recently men have come to see that the still more pernicious use of translations should be checked. But even here they do not understand that the great objection to bad "cribs"—viz. that they encourage dependence—applies equally to good translations. The defence appears to be that the latter are beneficial to the literary instinct. Possibly, where such an instinct exists; in that case they ought to be read after the lesson, not during the preparation. As to notes, it seems pretty clear that they ought to err on the side of being too few; if they are too many, no amount of lucidity in exposition or brilliancy in scholarship will prevent them from being, as notes for schoolboys, bad and mischievous. If clever and dull boys together are reading classics, the dull ones will want help and ought to get it *vivâ voce*. It will be said that the organisation of a school forbids this;

but this contention has never been fairly tested, nor will it be, till an honest and prolonged effort has been made to meet this particular difficulty.

When we turn next to the teaching of grammar and syntax, a strange state of things discloses itself. The theorists assert an obvious truth in saying that generalisations forced upon the young mind destroy the power of thinking. With this caution before us, we mass together generalisations of a peculiarly abstruse kind, concerning the structure of sentences, and call them syntax. Despairing of getting boys to understand these rules, we force them to learn them by heart, or apply them if they can—a process the human boy detests with a generous abhorrence. This is simply because the brain revolts against cram of all kinds, but against the cram of abstract propositions more than any other. And then, when an illustration of a rule occurs, we ask why is this verb in the subjunctive or that noun in the ablative case? and are perfectly satisfied if the poor boy retails the rule from memory. This is a gross perversion of rational training. It deceives a boy into thinking he knows something, when he knows nothing but a few sounds. Not many years ago his father was learning the same rules translated into Latin. We look upon this now as mediæval darkness. Perhaps it was, but it did less harm than our present enlightenment. No one ever supposed that he knew anything from learning Latin syntax rules, and a true idea of one's own ignorance is better than a false impression of knowledge. Surely it would not be impossible for boys to be given carefully graduated

examples of certain constructions, and led to *discover* the rules exemplified, and to put them first into his own words, then, for convenience, into the technical phraseology. No doubt there are difficulties connected with organisation, but it is our business to reduce those difficulties to a minimum in applying, as far as we can, a scientific principle, instead of magnifying them in our efforts to prevent the principle being applied at all.

But previous to all this there is the necessity for schoolmasters to make up their minds as to the question whether classics ought to be taught at all. It is a truly lamentable phenomenon now before our eyes in England, that of a host of cultivated, talented men—brought up on the choicest literature in the Greek and Latin languages, who have feasted their minds on this regal fare, and who are now prepared to hand on the secret of so much enjoyment to the next generation—calmly allowing the classical controversy to be settled for them, and the teaching of classics to be gradually taken from them, because they have no opinion of their own. Nor can it be wondered at if the strange fact alluded to at the beginning of this essay (p. 5) be taken into account. The teaching of classics may mean the cultivation of the literary taste, or the training in accuracy, or in the elements of archæology, of history, of mythology; it may extend to the cultivation of the reasoning powers, or be confined to a dismal demand on the memory alone. In the hands of one man it will stimulate the imagination and encourage a vigorous independence of view, intellectual decision, and a

robust love of knowledge: in the hands of another man equally conscientious and scarcely less gifted, but trammelled by a different school organisation, it will inspire nothing but hatred of literature; it will stunt all the faculties of the mind, and leave its traces only in increased feebleness, confusion, and self-distrust; and yet people go on arguing about the teaching of classics as if every one knew exactly what the phrase meant all over the United Kingdom. The methods of different schools vary enormously, and those of individuals in any one school scarcely less; and ignorant though the outside public are of the exact truth, we classical masters ourselves know very little more of the way our own subject is taught. It is true that the main reason why we have no opinion on the classical controversy is that all theoretical questions bore most of us to death; but even if this were otherwise, nobody knows what his neighbour is doing or is supposed to do, and if we feel satisfaction in our own separate methods, it is a satisfaction based on no intelligible principle of any kind.

Next, as to science teaching. Without having any very close acquaintance with the subject, I may point to one or two significant phenomena which have lately been brought to notice. We know that science teaching was introduced into schools by men who insisted on its unrivalled power of developing the reasoning faculties, and stimulating the growth of observation in the young. Mr. Herbert Spencer has bombarded the educational world with such notions. So the attempt was made: the theorists for once

forced an idea upon the reluctant schoolmasters, and science has been taught for several years with the conscientious patience that would be expected from such men. But we hear from the universities that the result is the contrary of the expectation, and less satisfactory. Instead of the reason being developed, the memory has been crammed. Boys have learnt how to imbibe, but not how to observe or correlate or infer. In short, like nearly everything else, science teaching has been methodised into a system of giving information: the boys listen to a lecture, take notes, and copy them out. Of course examinations and large classes and lack of time have much to do with the mischief; but it is remarkable that, so far from finding any "divine discontent" among the professors, an inquirer would see many indications of a slumberous acquiescence in the inevitable, a placid conviction that everything is proceeding very happily; and in a sense this is true. The boys enjoy being told about the Gulf Stream, and the master likes to display his knowledge, and as long as this is so it is useless to expect a reform. The men of theory have done all that can be fairly expected of them. The practical men spoil the result, and seem totally unconscious of the fact.

History as at present taught violates our principle most seriously. We are told that to force a generalisation which others have arrived at upon any one who does not know upon what it has been based, is to destroy the power of thinking, and to teach a habit of intellectual dependence. In history teaching there is incessant danger of this. A

thoughtful lecturer in Greek history develops an interesting and brilliant view of the causes of the decline of Athens, more comprehensive than Grote's, sounder than Curtius's; and if he does not at once give his class the benefit of it he is no ordinary man. Yet they know very few facts indeed on which it is professedly based, and long before they learn them they are bidden to write down and "get up" the precise theory which the adult lecturer has elaborated after months or years of study. Just in the same way mischievous little books are given to young boys for them to learn about Greece and Rome, written in childish language, but embodying the fully-developed views of a number of English or German scholars as to constitutional tendencies in a state, and the *causarum nexus*. Here is a pitiable farce indeed! The only sensible thing to do would be for competent persons to decide on the kind of *facts* which boys must learn before they proceed to reason on them. Young boys should be taught nothing but facts in a narrative form, and the utmost care taken that their learning of dates shall be a reality, and should extend, however thinly, over the whole of the world's history, so as at least to let them see that history is continuous. At present most schoolboys are totally ignorant of everything between the taking of Jerusalem and the Norman Conquest of England. A patch of spurious and secondhand opinions about Greece and Rome, and another about the beheading of King Charles, would fairly represent the historical acquisitions of a very large number. This, however, must be regarded

merely as a suggestion. The subject is too complicated to be treated adequately in a paragraph.

Lastly, a slight appreciation of the importance of this or any other educational principle would soon force the question of the training of teachers into practical politics. Perhaps public opinion on this subject is ripening, but very slowly, and no one not in the profession can fully understand how great is our need. And yet the conditions are extremely simple. At most schools a youth is at once set down to a task of the utmost delicacy and difficulty —the teaching of a large class of small boys at the very bottom of the school. As if this task were likely to be too easy, the work is often arranged so as to be beyond the power of several members of the class, and from the nature of the subjects interesting to very few indeed. Moreover, in addition to the powerful counter-attractions zealously fostered by masters and boys, there still exists in some schools the practice of bringing boys to study grammatical difficulties and verb forms soon after they have eaten a generous meat-meal. With the problem thus simplified, the bachelor of arts sets to work, and not a hint is given to him from any quarter. True, he has no idea that he needs any; but if he anxiously sought help he would get very little, and might be thought to be betraying his incompetence. His previous training, then, has of course fitted him for it. Far from it. Very often he has been chosen for nothing whatever but a high degree, since whatever other qualifications are required they have little or nothing to do with teaching. This means that

he is unusually sharp in a subject in which he has to train boys who are unusually dull. And if we were to inquire diligently for persons presumably incapable of understanding the difficulties presented by the dead languages to dull boys, we could not possibly make a more promising selection than the first class in the classical tripos or moderations. The subtleties of grammar and syntax such as bewilder schoolboys have always been plain as the alphabet to them ; they have no recollection of ever being puzzled by such things, and among all the men who have studied Latin or Greek in England they are the only ones of whom this is true, and these are the men first seized upon by headmasters. They may be admirable men in other respects ; they may even ultimately learn how to teach ; but the one qualification of a practical experience of the difficulties which they have to train others to surmount is just that which they, and they alone, have never possessed.

As a practical proposal for the remedying of this sorry state of things we need only say that the system of training of teachers as practised in Germany is one which, with a few obvious modifications, could perfectly well be introduced gradually into England. Till this is brought about, informal attempts could well be made by headmasters to see that each young assistant is imbued with some idea of an aim in teaching ; that at any rate he knows with which of the manifold branches of study connected with the dead languages he is supposed to be mainly concerned ; and that from time to time

cautions are given to him as to avoiding the most pernicious and prevailing errors whereby teaching often becomes mere cramming of knowledge into boys' minds, which is subsequently discovered to have been thrown off "in an unexpectedly victorious manner."

To conclude then: we find that public-school-masters, a picked body of talented men to whom the sons of the upper classes of the country are entrusted, are exposed to two influences—that of the uninstructed public, and that of the thoughtful theoretical writers on education; that they are keenly alive to the slightest pressure from the side of the public; but the plainest and most obviously sensible recommendations repeatedly urged by psychologists and other theorists are widely ignored, with results fatal to intellectual progress, though there is good reason for believing that these recommendations might easily be enforced wholly or in part. Much more might be said to show that the force which is exercised by the public on school education is an ill-regulated, fitful, and after all but a feeble one, and that the position of headmasters is so strong as to have often been described as a despotism; and yet that they hardly pretend to have a free hand in the management of their teaching, so closely is the curriculum adapted to the supposed omnipotence of examiners and outsiders generally. It might also be interesting, if space allowed, to inquire more particularly into the reasons of this impotence of the teaching profession generally in shaping its own programme, as well as into the strange reluctance

of schoolmasters to admit the influence of scientific writers on education into their school organisation. But within the limits of a single essay it is unadvisable to deal with more subjects than have here been touched upon. These remarks are intended to be in some sense introductory to the following essays, wherein various suggestions as to the training of boys are put forward, mainly, it is hoped, in accordance with the important principles here advocated.

THE TEACHING OF MUSIC IN PUBLIC SCHOOLS

BY

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THE TEACHING OF MUSIC IN PUBLIC SCHOOLS

In approaching this difficult subject I am conscious of extreme hesitation and diffidence, and I feel tempted to open the paper with apologies for venturing to discuss the question at all. But two considerations have induced me to undertake the task. In the first place it appeared to me that the subject of School Music was one which this society ought undoubtedly to consider, and secondly, I saw no valid reason why an amateur like myself should be deterred —always providing this, that he studiously avoided the temptation of airing his own ideas, and limited himself to a statement of facts and opinions derived from those who are best qualified to give them.

The fact is that the musical world is extremely sensitive of unprofessional criticism, and rightly so. For there is no province of art or science into which the dilettante delights to trespass more freely than Music. And musicians have constant reason to regret and resent the dogmatic and half-educated criticism of amateurs. The reason of this state of things is obvious. There are few subjects with

which a superficial acquaintance is more possible than with Music. Like Politics and Painting and Fiction, it is one of the regular and recognised topics for social discussion. Religion is too serious, Greek and Latin too bookish, Natural Science too abstruse, but every schoolgirl has opinions upon Music, and is encouraged by society to express them. And if this is in one sense an insult to Music, it is in another and a truer sense a compliment. It is a tacit confession that Music is a thing which appeals to the heart, and ministers to the pleasure of almost every human being.

It is no part of my present purpose to enlarge upon the grandeur and beauty of Music. Her praises are safe in the hands of Plato, Luther, and Milton. Her power is acknowledged by every family of the human race. No religion can thrive, no army can take the field, without her aid. The Highlander with his bagpipe, the grenadier with his drum and fife, the Turk with his cymbals, even the revivalist with his harmonium, are each and all indebted to Music for their spirit and success. It would not be difficult to collect from the pages of history a store of instances where Music of one kind or another has converted misery into happiness, defeat into victory, scepticism into worship. The palace of Saul, the ramparts of Lucknow, the dome of St. Peter's, bear testimony to her magnetic power. The songs of the Lollards, the chorales of Luther, were among the most potent influences which hastened on the Reformation; the sea-ballads of Dibdin kindled the mettle of the sailors who broke

the power of France in 1805. And no one who has once felt the spell of the ninth symphony or the great choruses of the "Messiah" should hesitate to do all he can to lead others to the same sources of solace and pleasure.

I am perfectly aware that all this will sound mere rhetoric to a vast number of excellent people. Dr. Johnson's historic remark about the difficulty of playing the violin cannot easily be forgotten; and there are hosts of others who, without feeling a positive distaste for Music, regard it with suspicion as a dangerous, enfeebling, and even paganising influence. The "kist o' whustles" is an accursed thing to the "unco guid," and it was only the other day that an earnest young vicar told me how he had received a violent protest against allowing the organ to play softly during silent prayer. "It savoured of grace," he was told, and he was urged to discontinue "the tootling of the so-called praying machine." Others, again, are repelled by the affectation and eccentricity of a clique who regard musical appreciation as the trade-mark of fashionable culture, who adopt a slang and terminology, half technical, half hysterical, and who consider those who have not been initiated into the mysteries and jargon of their set as uninteresting and half-educated Philistines. But musicians are not all prigs, pagans, or ritualists, and this distaste or distrust of music is due *au fond* to ignorance or prejudice. And the hard fact remains that among the capital influences which ennoble, comfort, and refine mankind, Music stands nearest to her great mistress—Religion.

If all this is true, it is a manifest duty that every one who can should be brought within reach of her influence. A man who is indifferent to music, either from incapacity or ignorance, is immeasurably the poorer, and as we can do a boy no greater kindness than by teaching him to appreciate good music, so we are doing him a cruel injustice if we deny him the chance of such an unspeakable advantage. It is idle to talk of an unmusical ear ; the fact is proved beyond contention that an unmusical ear is in a vast majority of cases an ear which has never received any training, assistance, or encouragement. I chanced to visit a large Board school the other day, and asked the teacher to let me hear the lads sing. They were fifty in number, and they sang in two parts, and I could not detect a discordant note The master told me that it was rare that a boy came under his notice who was disqualified by incapacity. The fact is that musical teaching to all alike is a thing of quite recent growth, and our fathers and many of ourselves who have never received any musical education are unable to express an opinion founded on our own case.

My first proposition, then, is this, that Music of some kind should be taught to all, or nearly all, alike, and not merely to a select few who have been gifted by Nature with a predisposition for it. This, to be sure, is no new idea. The Greeks, with a sure instinct, insisted upon it. In this Plato and Aristotle were at one. In the third book of the *Republic* Plato discusses the purpose and benefit of a musical training. He points out the character of

its influence; how it educates the sense of grace and proportion; how it quickens the spirit and stirs the imagination. So, too, Milton, in his Tractate on Education, urges that the scholars in his ideal school should spend their time before the midday meal "in recruiting and composing their travailed spirits with the solemn and divine harmonies of music, heard or learnt, either while the skilful organist plies his grave and fancied descant in lofty fugues, or the whole symphony, with artful and unimaginable touches, adorn and grace the well-studied chords of some choice composer."

Music is unquestionably one of those subjects which are eminently fitted for an educational instrument. No doubt it does not in itself comprise all the functions of education; no single subject can. To educate a man properly you must train his powers of observation; you must refine his taste and sense of proportion; you must stimulate his imagination; you must, above all things, touch his spirit; and if in combination with this you can, at the same time, increase his pleasure, *tant mieux*. Now, Music satisfies all these conditions, and satisfies them in the best possible way; moreover, when studied scientifically, it may be as rigorous an engine of calculating and accuracy as mathematics itself. If it can do all I have claimed for it, it fully deserves a place in the front rank of educational studies.

But there is an objection which may be immediately and very naturally urged against this proposed extension of musical teaching. It will be said that a new subject has been added to a set of studies

which is already too numerous. I am conscious of the difficulty and share the apprehension. Without any question our main task nowadays is to narrow, and not to broaden and multiply, our branches of study. But it must be remembered that we are still in a state of transition. A process of natural selection is going on, a score of subjects are jostling for admission, and the fittest studies will survive. My contention is that Music is one of the fittest. There seems to be little doubt that education in the future will be something more *human* than it was fifty years ago. The highly-finished copy of Elegiacs and the faultless paper on Rules of Accidence will give place to a wider knowledge of History and more intelligent appreciation of Literature. And I venture to hope that Music may find a far more dominant place in the life of our schools. But however that may be, I think I shall be able to show later on that the amount of time requisite for adequate musical teaching is not excessive enough to create serious difficulty.

So far, I have been mainly concerned in asserting a general proposition that Music ought to be taught to the *majority* and not the minority of boys at school. Let us now go a step farther, and enter into more particular details.

If, then, the mass of boys are to learn Music, two questions may very properly be asked. First, is it necessary that they should all learn Music in the same way? Secondly, if not, which is the best method for combined musical teaching? These questions obviously hang together. It may be urged

in answer to the first that so long as a boy learns the rudiments of Music, it does not matter very much how he does it. The piano is usually regarded as the instrument which presents to individuals the easiest means of learning the notation, scales, keys, the two most important clefs, and very much more besides. Shall we then adopt the piano as the instrument best suited for our purpose? The London School Board have proved by a recent vote that the piano is in their opinion indispensable. It must, however, be remembered that we are here speaking of School Music in its corporate capacity as a study which is not to touch a boy here and there, but to engage the interests and affections of almost the whole school. Bearing this in mind, I cannot think that any one who knows anything of public school life would dare to hope that lessons on the piano would answer the purpose at all. This is not a question for a musical expert; it is a point to be decided by common sense. School Music must thrive on *esprit de corps*. But *esprit de corps* would be stifled in five minutes in the atmosphere of a practising room, and frightened to death at a chorus of grand pianos. If, then, pianos will not answer the purpose, is there any other instrument or set of instruments that will satisfy our conditions? Now, undoubtedly a very great deal can be done in public schools with a string band and a brass band, and they are susceptible of more development than they have hitherto attained. It is impossible to overrate the educational value of a well-trained string band. The delicacy of manipulation, the observation

of strict time, the subordination of part to part, the refinement of expression, and above all the sense of unity, produce an effect unlike anything else. And, if it were practicable to create a string band including the majority of the school, there is no doubt that this would be the best form of School Music. But it is a vast mistake to be too visionary and ambitious, and it would be foolish to disguise from ourselves the fact that stringed and wind instruments are too delicate and difficult for the mass of clumsy fingers.

So, too, but in a less degree, with a brass band. This is of course a rougher machine, and many boys who have not the patience or dexterity to learn the violin will do very well at the ophicleide or the cornet. Indeed, there seems to be something in a wind instrument particularly salutary for a boy with excessive and boisterous vitality. I have myself known more than one instance of a turbulent and intractable lad being gradually civilised by practice on the cornet. It seems to have the effect of letting off moral as well as physical steam.

By all means, then, let us encourage in every way in our power our school bands. Let them give concerts or take part in them. Engage the best teacher that can be obtained for the purpose. But it would be most unwise to treat them as more than what they are, viz. the study or diversion of a minority. I have indeed heard it gravely maintained by one distinguished musician that if he wished to teach boys intervals and time he would rather do it by wind instruments than by any other means, and very likely thirty penny whistles could as easily be taught to

play concordantly as thirty violins, supposing the members were in earnest. It is a pretty fancy. I like to picture to myself a perverse class of thirty penny whistles. There would be no need of a double dose of original sin to produce the most strident discordant babel that ever lacerated a musical ear.

Before leaving the subject of Instrumental Music, it may be well to make a few remarks on the difficulty arising from the noise which instrumental practice involves. Often this difficulty is very serious indeed, particularly when the space is limited and the school buildings near together. No one, least of all those with a musical ear, can take a form or even read a book in close proximity to the ineffectual tootle of a flute, the maddening squeaks of a raw fiddler, or the spasmodic grunts of a euphonium. It is, of course, mainly an architectural question. A building can be, and has been, constructed where a whole orchestra may be in full cry and yet be practically inaudible a few yards off. It can be done, it is done at the Guildhall School of Music and the new Music School at Harrow, but it is a very expensive undertaking. Double glass doors, double walls, double windows, and, when the building is more than one storey high, double floors, and, finally, an elaborate ventilating apparatus, are indispensable. These cost money, but if the building is not so constructed it will be little better than useless.

It appears, then, that instrumental music, whether it be on pianofortes, stringed, wind, or brass instruments, is not fitted to be the basis of School Music, but may be regarded as a special branch of musical instruction.

We are thus brought by a process of exhaustion to Choral Music. Here at last we touch bottom. It is universally conceded by theory and practice that Choral Music presents fewer difficulties and offers greater possibilities than any other form of Music for large bodies of persons, and I hasten therefore to lay down my second proposition that a choral class should be formed in every school coextensive, or almost coextensive, with the school.

This may seem to many an audacious paradox, and it will be necessary to explain how such a system can be carried into effect. And here I will not venture to give my own opinion. It is a matter where only experts should be heard. Consequently I have endeavoured to elicit the views of several of our most experienced school musical directors. A disappointment meets one at starting upon such an inquiry. Our premier school has not grappled as yet with the problem, and it is a matter of regret that Eton has little or nothing to tell us about the development of School Music.

Let us turn, then, to the experience and opinions of those who have organised School Music on a broad basis. By the kindness of Mr. Farmer, Mr. Parker, Mr. David, and Mr. Eaton Faning, I am enabled to state what conclusions they have reached on this question.

The organisation of Music at a public school is no easy work. The musical director has to contend with many difficult obstacles. His first task is to overcome the traditional prejudice of boys against Music. Mr. Farmer was in the habit of telling many

quaint stories of his early experience at Harrow, when he was regarded as an adventurer, or at best as one of the inferior servants of the school—something, he used often to say, between Noggs[1] and Custos.[2] By his genius and geniality he triumphed over these difficulties, and succeeded in making good Music thoroughly popular in the school. A boy is tempted to look at Music as an effeminate subject hardly worthy of a robust and masculine spirit, and more fitted for the gentler retreat of his sister's schoolroom. And he is very reluctant to part with this prejudice. Compulsory lessons will not remove it; it requires an infinity of tact, humour, and faith on the part of the musical instructor. It must always be remembered that boys have no formed tastes. They can only appreciate the simpler styles of music, and it is a perilous mistake to force elaborate music upon them. In saying this it must not be thought that boys prefer third-rate music or dislike what is good. On the contrary, they will listen attentively and with pleasure to the best music, but it must be simple in form and presented to them without cant and affectation.

The other capital difficulty which the instructor has to confront is the fact that he is not allowed a free hand. He is hampered at every turn by the limited time at his disposal. If the attendance at choir practice is voluntary, it requires herculean efforts of enthusiasm to maintain a good attendance. And the difficulty is augmented if the hour of practice

[1] Noggs is the traditional name for the man who rings the school bell, etc. [2] Custos is the chief porter of the school.

is stolen from the hours of play. If, again, the attendance is compulsory, there is a sense of artificiality and mechanism and a constant demand for a remission of ordinary work. How to solve these problems satisfactorily is the business of a musical director, who should be in touch with the general working arrangements of the school.

One further point of minor importance remains before proceeding to discuss the various systems of teaching. It is familiar to every one who knows anything of musical teaching that the two recognised methods of teaching vocal music are the two systems known respectively as the sol-fa or fixed doh, and the tonic sol-fa or movable doh. I confess I was mystified the first time I saw the extent and perfection to which these systems are carried in our elementary schools. We have nothing at all comparable to it in our public schools. The tonic sol-fa lesson is bewildering. The key-note is struck. The teacher points with a magic rod to a scroll whereon are written divers strange symbols of no apparent meaning. Immediately the class of fifty bumpkins break into a succession of intervals perfectly accurate and without hesitation. In collecting opinions I asked whether the sol-fa or tonic sol-fa was considered advisable or possible in public schools. But I learn, somewhat to my surprise, that neither system is in practice at any of our larger schools, and that it would probably be impossible under present conditions to introduce them without the *daily* instruction which is given in the elementary schools.

Let us now pass on to inquire how the difficulties

above mentioned have been surmounted, and what methods have been adopted by the best-known authorities. The four schools I have selected for the purpose are Harrow, Rugby, Uppingham, and Sherborne.

The Harrow system is unique in many respects. It was established and developed by Mr. John Farmer. To speak concisely, it may be described as Music on a democratic basis. The assumption at Harrow is that every boy in the school is a member of the Musical Society, every boy sings in chapel, every boy sings in some part of the school concert, no Harrow boy declines to sing or to try to sing a song when he is asked. The object, of course, of this system is to rescue Music from clique, affectation, and indifference. The result is that interest in Music is very widely diffused throughout the school. In a report presented by Mr. Farmer to the Headmasters' Conference at Harrow in 1878, he describes House-singing as "the *starting-point* of all the Music in the school." This feature is peculiar to Harrow, and requires some description. House-singing is a "free-and-easy" once a fortnight in every house, conducted by the Music-master. The songs are sung in unison or solo, never in harmony. They are all bound up in one book, and comprise the best national songs of England, and also a collection of school songs, several of which, such as "Forty Years On" and "Willow the King," have found their way far beyond the limits of Harrow Hill. It is impossible to overrate the advantage of these meetings. They freshen the minds of the boys with breezy, patriotic,

wholesome melody, and effectually exorcise the vulgar ditties of the music hall. Nothing mawkish, inferior, or sentimental is permitted. House-singing is to some extent also a lesson in articulation, expression, and the elementary rules of singing. To encourage the singing of these songs a body of twelve bass or tenor voices is chosen annually from each house, and a competition takes place. Some school or national song is selected, and the prize is adjudged to the house twelve who sing it in unison, with the best articulation, unity, time, and tune. As in the houses so in the chapel. Here, again, the singing is not in harmony but in unison. Some fourteen or fifteen powerful voices are chosen to act as a choir, and to lead the rest of the school, especially in the transition from chant to chant and the pointing of the Psalms. The German chorales lend themselves best to this treatment, and are sung very largely. There is a massive masculine effect in a hearty rendering of such magnificent melodies as "Rejoice to-day with one accord," or "O sacred Head surrounded," which contrasts favourably with the pretentious and rather irritating performance of graceful little anthems. It should never be forgotten that the service is for the boys, not the boys for the service. Far better that the boys should sing than listen, far better that they should feel the words than criticise the rendering. This encouragement of unison singing was the distinctive feature of Mr. Farmer's work at Harrow. But it must in justice be added that he was fully alive to the value of part-singing. And this he endeavoured to encourage by large

voluntary classes, to which part-singing was taught in an occasional, irregular, but hearty and enthusiastic way. To this also must be added a house competition in glees and madrigals, which has continued with marked success for many years in the Christmas and Easter terms. Here, however, he was hampered and fettered by want of time and opportunity, and it has been reserved for his successor to develop this side of his work. In reply to some questions which I addressed to Mr. Farmer on this subject, he laid down the four following principles:

"(1) I should make use of the advantage of the tonic sol-fa system, but *always* in connection with the *old notation*.

"(2) An hour a week is the shortest time that ought to be given to singing. But what I find to be much better is two half-hours (or two forty-five minutes) weekly.

"(3) It is a great advantage that even those who suffer for want of ear, or for want of control over the voice, should be trained to sing. So many who begin by being seemingly earless become useful singers; and even if it is a downright obstinate case, it would always be an advantage and never do harm to the singing of a *large* class. In a large chorus the few voices singing out of tune, or even "talking," are redeemed by the larger number singing in tune.

"There is a time when one might select the best set out of the larger number, but the greatest pains and patience should be given to the whole. There is no difficulty in selecting the best.

"(4) Boys ought never to be tempted into tenor

singing. Out of a large number—400 or 500 boys between the ages of fourteen and eighteen years —there might be every now and then a boy or two with a natural tenor voice, but even in that case, out of respect to this natural tenor voice, I think the scientific Italian teacher would not allow the voice to be injured by beginning to use it in part-singing during those early years when the voice is not settled.

"I should always hire good professional tenors for school glee-singing. It would not do to give up the advantage of glee-singing or part-singing for the sake of tenor voices."

The main outlines of Mr. Farmer's system have thus been described. It was conceived in the interests rather of the unmusical than the musical boy. The general standard of Music was raised, but specially gifted boys were not brought into much prominence, and large numbers never advanced beyond the point of singing melodies by ear in unison. Where Mr. Farmer ended Mr. Faning has begun. To the broad foundation laid by his predecessor Mr. Faning would add a more highly-developed system of choral singing. This development would take the following shape:

Every boy in the school should undergo a short examination every term by the Music-master, so that the state of his voice may be ascertained. A classification should then be made as follows: trebles, altos, tenors, basses, nondescript or unsettled voices, and those who apparently cannot sing at all. Special note should be made of those who possess any previous knowledge of Music.

Two choirs should then be formed—a Principal Choir and a Reserve Choir. The former should be carefully selected, and if it consisted of fifty voices the proportion in a public school should probably be as follows: eighteen trebles, eight altos, ten tenors, and fourteen basses, but the proportion might vary according to the nature, strength, and quality of the voices. This choir would be a nucleus of the best voices in the school. The rudiments of Music should be taught, and the staff notation should be employed as being of most use to a boy afterwards. Two hours a week should be given to this choir. The first half of each hour should be occupied in theoretical work, the second half in vocal. But probably as time went on, the theoretical work would become known, and more time could be given to actual singing.

The Reserve Choir, on the other hand, should be composed of all those whose voices were indifferent, or whose knowledge of the rudiments of Music was inadequate. From this choir vacancies in the Principal Choir should be from time to time filled up. Voices in a state of transition should not belong to either choir. The reserve choir should have lessons distinct from the principal one. Two hours a week should be allotted for practice. But occasionally a combined practice of the two choirs would be advisable. The attendance at the Reserve Choir should be compulsory.

The rudiments of Music on which a boy should be well exercised are—(1) the names of the notes; (2) scales and intervals; (3) sharps, flats, naturals,

and key signatures; (4) rests and dots; (5) value of notes; (6) time: beating, reading, singing in time; (7) rounds and canons, which are most useful for teaching beginners to sing in parts.

Mr. Faning insists on the duty of teaching the rudiments at the preparatory schools, so that a boy if possible could take his place in the principal choir. And here in passing it may be observed that the preparatory schools are in too many cases neglectful of this work. With small and manageable numbers it should be comparatively easy to ground every boy in the rudiments of Music. It is to be hoped that they will endeavour to supply this deficiency.

Let us now turn to the system of Herr David at Uppingham. He has been more fortunate than most Music-masters in the latitude and encouragement he has received. The late Mr. Thring was a devoted believer in the educational value of Music, and he acted up to his belief. There is very little unison singing at Uppingham. The Psalms are sung in this way, and that is all. Nor, again, is there any house-singing. But the choral singing is carried to considerable length, and with remarkable success. There are generally two concerts a term, and a term of twelve weeks is generally found sufficient to get up the choruses of an oratorio like "Judas Maccabæus" or "Joshua." Often professional assistance is called in to make the performance of a great work more effective. Some years ago the half-yearly visits of Sir Sterndale Bennett as musical examiner gave a decided impulse to the work. On Sunday evening there is a regular practice of oratorio music. Fully

two-thirds of the boys are often present at these practices, and thus have an opportunity of getting acquainted with the great masterpieces of sacred music. Every boy's voice is tried on his arrival. Out of a total of 320 boys the proportions of voices are found to be about 30 trebles, 30 altos, 30 basses, 10 tenors; but the number of trebles has diminished every year of late, owing to the fact that boys enter school so much later, at thirteen or fourteen, whereas they used to come at ten or eleven.

There is no use of the tonic sol-fa or other system. The rudiments of Music are taught, and a class for this purpose is held in the preparatory school attached to Uppingham. Hullah's adaptation of Wilhelm's method is employed, supplemented by black-board work. Every boy who has any voice or ear is taken into the choir, no matter how little music he knows. If a boy has any music at all in him, he soon learns to take part in chorus singing. Herr David considers that the preparatory schools are the place for systematic training in sight-singing. This could easily be done, he thinks, if they went in less for having "nice little concerts." The explanation of scales and intervals is combined with actual practice. Thus, if the choir is singing "For unto us a child is born," an explanation is given (1) of time; (2) of the G major scale, pointing out the semitones; (3) the G major chord. This of course does not pretend to be a system, but perhaps more is done in this way than could be done by systematic training. After all, the main thing to be striven for is the quickening of musical interest in

the school. It is calculated that not more than 50 out of 320 boys have not at some time of their school career practised part-singing. It should be added that the choir get two half-holidays and two exercises remitted every term.

Next, we come to the system adopted by Mr. L. Parker at Sherborne. Of this I am in a position to give the following account:

(1) Out of a total of 300 boys there are about 100 in the choir.

(2) They are taught the old notation. Mr. Parker would not teach the tonic sol-fa under any circumstances. "My sole aim," he says, "is to cultivate musical taste. The tonic sol-fa is an admirable vehicle for teaching large masses to sing set works in a short time, but is now, I think, allowed to be of but small use for *general* musical purposes."

(3) Six concerts are given in the year. At three of these oratorios and cantatas are performed; the other three are miscellaneous.

(4) Each boy in the choir devotes an hour and a half weekly. Each part has half an hour's practice, and the full choir meets on Sunday afternoons from 4.45 to 5.45 for combined practice.

(5) Membership of the choir is voluntary.

(6) The solos are, as far as possible, sung by members of the choir. No professional singer is ever engaged, with the exception of an occasional tenor.

(7) There is practically no unison singing.

So far our inquiry has been confined to those schools where an attempt has been made to place Music on the broadest possible basis, in touch with

the school *as a whole*. Before summing up the conclusions to be derived from such an inquiry, it will not be out of place to take an instance of a school where Music is the concern of the minority rather than the majority of the boys. And for this purpose we can hardly do better than select the system now in existence at Rugby, where Mr. Basil Johnson is working with acknowledged success. He has been good enough to furnish me with the following particulars of the method pursued there.

The chorus in the school consists of about eighty members, who sing in the concerts and also form the choir of the chapel. A concert is only given in two out of the three terms, viz. Midsummer and Christmas. In preparation for these concerts there are part-practices on four separate evenings in the week for about half an hour, and a full practice once a week, on Saturday, for one hour. For the chapel services there is a full practice every Sunday for half an hour. All these practices are voluntary and out of school hours, but work is excused in some form or another to the members of the choir, either weekly or by the remission of repetition at the end of the term. In addition to the choir there is a band of about twenty members, a part-song club of ten selected voices from the choir, a competition between the houses in quartette singing, and organ recitals every Sunday in chapel. But the difficulty is the same at Rugby as elsewhere. It is found in practice almost impossible to maintain an efficient voluntary class, without allowing remission of work to an extent which is not hitherto conceded.

Here, then, our inquiry ends. Let me sum up the results. By the comparison of various methods we are in a position to state what is considered possible and requisite by the most competent teachers. The conclusions at which we have arrived may be summarised as follows:

(1) Music ought to be taught to the majority and not the minority of boys at school.

(2) To ensure this it is necessary that Music should be one of the subjects included in the regular school course.

(3) Choral music is the form of Music best suited for the school as a whole.

(4) For the present, at any rate, it is not advisable to introduce the sol-fa or tonic sol-fa system.

(5) The preparatory schools are the natural place for instruction in rudiments of Music. It is most desirable that they should take this duty in hand without delay.

(6) Boys should very rarely be encouraged to sing tenor. Professional assistance should, if possible, be engaged to undertake that part.

(7) Unison singing deserves encouragement, and is of great advantage in enlisting the sympathies of the less musical portion of the school.

(8) The number of boys who are completely incapable of taking part, with some benefit, in chorus singing is very small indeed.

I have little hope that this ideal will realise itself in the near future. A headmaster with a strong belief in the mission of Music, like the late Edward Thring, is requisite. The old ways and prejudices

are as yet too heavy upon us, and much, too, depends on the locality and resources of a school. It would mean large expenditure on a teaching-staff and music buildings. But I am convinced that this, or little less than this, is required before we can say that the children of the upper classes are adequately provided with a musical education.

Sir Arthur Sullivan has recently explained to us how English Music dwindled and declined after the death of Purcell; and, doubtless, the reasons he adduces are perfectly true. But assuredly one reason is that Music never received adequate encouragement in our schools and colleges. We were content to buy our music from abroad, and England, which in the sixteenth century promised to become one of the most musical as well as the most poetical countries in Europe, has allowed Germany and Italy, and even France, to take the lead. But there are many signs that this state of things will not be allowed to continue. A national school and style of Music is growing up in England, and we may hope before long that English composers and their works will take rank with the leading musicians of the century. To our schools is assigned the duty of acting as nurseries of the art. If they cannot produce finished artists, they could at any rate send out every year a large body of young men who know how to handle a piano or violin, and who can take a part without difficulty in the singing of a glee. If they cannot create the genius, they could at any rate produce the appreciative and well-informed listener. And all this carries with it more

than appears at first sight. It means in effect that a new generation would grow up, capable of giving that sympathetic and intelligent appreciation without which genius cannot flourish. It means that thousands would enjoy a new intellectual pleasure which has hitherto been denied them. It means, lastly, that England would be in a position to claim the title, which her warmest admirers have generally refused her, of being reckoned among the musical nations of the world.

THE RELIGIOUS EDUCATION OF BOYS

BY

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THE present essay is not an attempt to deal adequately with the great subject of religious teaching in schools. Such an attempt, if it were made at all, would necessarily demand an ampler leisure and a larger experience than my own. But there are some subjects which it is so important to discuss that one may be forgiven for discussing them imperfectly. It will be my object, then, within such limits as are imposed upon me, to state the conditions of the religious life of a public school, to point out its difficulties and some of the means of overcoming them, the relation of a schoolmaster, as a Christian teacher, to his boys, and the way in which it seems that he may make the best use of such hours as they devote, under the system of the school, to learning the truths, and appropriating the spirit, of their religion.

It will not be denied that this subject is serious, or that it occupies a large place in men's thoughts. The age in which we live, despite its scepticism, is peculiarly sensitive to the value of religious influences

upon life. It apprehends with strong conviction the possibility and the duty of making religion a vital force in the lives of the young. In this respect it has made an advance upon preceding ages. For it is impossible, in a survey of English public school life, to help being struck with the long paralysis of the religious interests and emotions which lasted down to the early part of the present century. It is the more remarkable, because schoolmasters were usually clergymen, and, indeed, were much prouder of being clergymen than of being schoolmasters, and the authority of religion was not so much disputed on speculative grounds as it is now. The great founders of modern education in the sixteenth and seventeenth centuries, such as Sturm and Comenius, had given religion the first place, and it always nominally retained that place, in Christian schools. But as to the religious condition of schools a hundred years or less ago there is no doubt. An illustrious living statesman once remarked to me that Eton in his day was practically a pagan school. Compulsory attendance at divine service on Sundays and holy-days was the sum of the religious life; nobody cared, and nobody looked upon it as his duty, to vitalise personal religion. It is the honour of Dr. Arnold to have conceived and carried out the idea of inspiring Christianity with a direct practical power on the daily life of boys; and if it sometimes seems that in his religious teaching he thought more of the school as a whole, or, in other words, of the state than of the individual—perhaps because he had drunk so deeply at the fountain of Greek and

Roman antiquity—and was more anxious to purify the society which he governed than to save individual souls, nobody who has learned the one great spiritual lesson of school life, which he left to be discovered or called into prominence by his successors, will let it obscure the memory of the many spiritual lessons which he first taught, and none has taught so well as he. And since his time the published sermons of numerous schoolmasters, such as Cotton, Vaughan, Percival, Butler, Thring, are present witnesses to their realisation of the part which Christianity, as a living faith, is called to play in the corporate life of a great public school.

It will not be from indifference, then, that the schoolmasters of to-day, whatever mistakes they may be guilty of, will err in the practical treatment of religion. Speaking of the public schools—and I may be allowed to say, of the private schools as well—I can scarcely recall the name of a master, whether clergyman or layman, who is indifferent to the spiritual interests of his pupils. We who are schoolmasters, while we differ in much else, agree in holding that the religious life in our schools is the crown and consummation of our work.

The truth is that the schoolmaster, like the statesman, cannot afford to be neglectful of religion. Religion is as vital to the school as to the state. For the principal object which the schoolmaster has in view is virtue; and there is no such powerful means of exciting virtue as religion. He aims not so much at making his pupils good mathematicians or good scholars as good men. Nobody has

expressed the true aim of education in statelier language than Milton—"I call, therefore, a complete and generous education that which fits a man to perform justly, skilfully, and magnanimously all the offices, both private and public, of peace and war."

But not only is religion valuable as a motive of virtue; it is also a revelation of truth. Its grace is spiritual or intellectual as well as moral. To ignore religion is to stand in a wrong relation to God and man. It would be a mistake, therefore, to regard the doctrines of Christianity merely as influencing conduct. They have an absolute and intrinsic right to be received. The Being of the Almighty, His providence, His plan of human redemption; the Person of Christ, His life and death; the indwelling Spirit, and the Church with her sacraments and creeds, are parts of the Christian faith which command allegiance independently of their ethical significance. Nobody believes in the Church aright who believes in her solely as an institution for improving human morals. The Church has that office, but she has another—the revelation of God to the souls of men. A teacher of religion may never forget this second office.

When the nature of religious influence is thus determined, it becomes possible to consider the various means of bringing it to bear effectively upon any human society. But it must be remembered that such a society as a public school has certain laws and characteristics of its own. He who would influence this society for good must discover what those laws and characteristics are, and how they

differentiate it from other societies to which religion is equally valuable and important.

(1) First of all, then, *boyhood is immature.* It is not grown up. It is deficient in such faculties as depend upon religious experience and discipline. Religion sits naturally upon the young, as I will try to show presently; it gains a large part of its charm from its naturalness; but the young are not, in general, capable of the same spiritual concentration and energy as older people. It would seem unnecessary to insist upon this distinction, if it were not so frequently forgotten. When I became a headmaster, and received, as headmasters do, a good many letters suggesting improvements in the system of the school, and especially in some of its religious activities, it was a surprise to me to notice how many of my correspondents appeared to forget the simple fact that boys are young. They are not men; they are not even young men. Hence what is good for grown-up people in religion is not necessarily good for them; the presumption is rather that it will not be good for them. Their religious exercises must be simple, straightforward, and short. The youngest boys in a public school are perhaps twelve or thirteen years of age; the youngest boys in a preparatory school are much below that age. For all such boys it is pretty safe to lay down the rule that a religious duty or exercise, whatever it may be, will fail of its effect if it greatly exceeds an hour in length. It is difficult to hit the mean in the religious worship of schoolboys, but too little is better than too much.

(2) Again, *boyhood is emotional.* Its heart is stronger than its head. It is moved less by logic than by love. Upon the whole, its faith has not been much shaken by intellectual attacks upon religion, nor will it be much strengthened by intellectual defences. Evidential dogmatic teaching addressed to boys has its own value, but the value lies not so much in the present as in after days. If this is the case, it follows that the wide field of Christian teaching, which consists in the exposition and enforcement of doctrine, is not the field in which the spirits and consciences of the young may be said to move most freely. Boys' difficulties and needs are chiefly moral. I do not mean that the teacher of boys will ignore Christian doctrine. The system of the Creeds, the system of the Church, are essential matters of Christianity; and he will remember that, if the young do not fully appreciate them at once, they may appreciate them all the more in the future. But upon the whole he will not inculcate much doctrine; he will prefer to take it for granted. In religion, as in other aspects of school life, the secret of good lies in touching the affections. The boy who told me once that he was sure he should not go far wrong at college because of the pain which he should bring upon his mother was not far from the kingdom of heaven. But earthly affection is the shadow of divine. To create a sense of duty, charity, and devotion, to inspire a love of all that is virtuous and sublime, to touch young hearts with a living coal from the altar of God, to arouse and quicken a passionate feeling for Jesus Christ as the Exemplar

of spiritual perfection,—these are the chief means of religious influence in a public school.

(3) But it must be added that, besides being immature and emotional, *boyhood is also in its nature prospective.* To use the language of Greek philosophy, its end lies not in itself but beyond itself. A teacher of boys must never allow himself to forget that the period of their lives for which he ought to labour effectually is the period when they will have passed out of his hands. This is a truth which is perhaps more generally remembered in intellectual than in religious education. There can be no doubt that in the observances of religion during school life, in the services and sermons of school chapels, in the celebrations of Holy Communion, and in the beneficent and philanthropic undertakings which are the evidences of a genuine religious spirit, the present generation of boys holds a position of exceptional privilege. But it would not be safe to declare that the interest in religion which has become a characteristic of boyhood is always found to last into the later years of life. It has often been a sad experience that boys, in passing from school to other scenes, have been disposed to neglect and depreciate the ordinances of religion. Nobody who has been, like myself, a college tutor as well as a schoolmaster, nobody who has seen the long rows of boys kneeling Sunday by Sunday in their school chapel at the Holy Communion, and has seen, too, how few are the communicants who, at least in some colleges, are found to gather around the Table of the Lord, can doubt that the teachers of religion in schools, who

have had the young under their care for several years, have not yet completely solved the problem of making religious worship permanently precious and attractive in their eyes when it ceases to be obligatory. But it is not a great success if the young are religious for a time under compulsion, and when they lose the compulsion lose the feeling for religion as well. The task of teaching and inculcating religion in such a way that it may be vitally loved for its own sake has not yet been accomplished by schoolmasters. But it is a task of which a schoolmaster, who cares supremely for religion, will not lose sight in dealing with his boys.

Such, then, being the special conditions of boyhood as affecting religion, it becomes possible, in the light of them, to consider the means of recommending religion to the hearts and consciences of boys. And here it is safe to assume that the religious teaching given in a school, if it is to do much good, ought to rest on certain intelligible principles. It must be simple. It must be definite. It must be attractive. And it must be personal.

It has been already stated that the Christian Creed in itself deserves to be regarded as a body of ascertained truths. The religion of Christ is primarily historical. Its history, whether before or after the death of its Founder, is the skeleton which the Divine Spirit invests with emotion and piety. Theology is to religion as the body to the soul. But no intelligence or spirituality among educated persons can atone for the loss of positive systematic instruction in the historical facts of Judaism and Christianity.

It will not, I hope, be an offence to anybody if I express the astonishment which I used to feel sometimes, when I was residing in the university, at the ignorance of theology existing among men of acknowledged ability and learning. It has been my fortune to listen to loud condemnations of revealed religion as an impossibility from the lips of men who had not only not taken the trouble to learn the elementary facts of ecclesiastical history, but who had not so much as read the Bible through. Christianity claims of believers, and still more perhaps of unbelievers, a close, patient, and reverential study. It is not every one who has the right to deny. The public schools, by the divinity instruction which is a regular part of their curriculum, have the opportunity and the obligation of providing that the coming generation of Englishmen shall not face the problems of human life and belief without such mere historical and literary information as is indispensable to passing a right judgment upon any problem of human life or belief at all. A certain knowledge of the Bible, and, next to it, of the subjects which may be said to lie around the Bible, should be the property of every educated man. It cannot be acquired by the majority of men after their school years; all the more, therefore, must it be acquired by them then.

It may perhaps be said that such definite theological instruction as I am thinking of is the more necessary, as it appears to be less safe than it once was to depend upon a study, or at all events upon a systematic study, of the Bible in English homes. When the evangelical form of Christianity was

dominant, so great was the stress actually laid by parents themselves upon a familiarity with the text of Holy Scripture that boys, especially those who came from evangelical families, could not but learn the great names, facts, histories, and doctrines which constitute the fabric of the Christian faith. Experienced schoolmasters, who have been so good as to give me their opinion, hold that the Bible is not so well known to their pupils to-day as it was to many of them five-and-twenty years ago. If so, it will be the proper function of the schools to supply the deficiency of the homes. No boy ought to leave his school without some intelligence of Christianity as a historical religion. It is not impossible to treat the history of religion historically. The simple contents of the Bible, the external circumstances of the primitive Church, the broad facts of ecclesiastical life, lie apart from dispute, they are independent of the interpretations put upon them; and this is the knowledge which it is natural to impart by means of the divinity lessons. The schoolmaster, in teaching divinity as a mental subject, will not seek to form the opinions of his pupils so much as to give them the means of forming opinions for themselves. He will not commit the serious error of confusing the functions of the classroom and of the chapel or even of the study. He will distinguish between teaching and preaching. And as he is not called upon to create opinions as a teacher of divinity upon controverted points, so assuredly he is not called upon to destroy them. If he abuses his position by putting forth the last speculations (which unfortunately never

are the last) of Kuenen or Wellhausen as being indisputable truths, to the distress and mortification of young souls, he is not only unfit to teach divinity but he is unfit to be a schoolmaster at all. Perhaps this limitation of the province which rightly belongs to a master, when giving lessons in divinity as one of many educational subjects with which he has to deal, will mitigate the difficulty that some people—though, happily, few only—have expressed in regard to the teaching of divinity.

But apart from the history of the Bible and the Church, there is an advantage which it is necessary to bear in mind in acquainting boys, though occasionally, and I had almost said incidentally, with the classical works of Christian discipline or apology. It has been my experience that a class of upper boys in a public school may read with interest and profit such a book as the *De Imitatione Christi*, or Milton's *Paradise Lost*, or Butler's *Analogy*, or parts of Hooker's *Ecclesiastical Polity*. It arouses and stimulates their minds, excites a pleasure in a speculative subject, and diversifies the monotony of the teaching habitually given in school hours. Nor can I help regretting that in public schools boys are so seldom permitted or encouraged to acquire the elements of Hebrew. No doubt it would be a mistake to enforce Hebrew upon most boys; but considering its special interest and claim, I cannot help thinking that there should be somebody in a Christian school—and why not the headmaster, as he is generally in holy orders?—who is capable of imparting an elementary

knowledge of the earliest and the most sacred of the Biblical tongues.

Yet, when all is said, it is by the study of the sacred text that the best knowledge of divinity may be gained. Only the text must be intelligently studied, as by the help of the books which my friend the headmaster of Clifton College has recently published, and not with mechanical rigidity. And here perhaps I may venture the remark that the value of simplicity and directness in teaching the Bible can hardly be overrated. My own favourite subject is the Epistles of St. Paul. Every year corroborates my conviction that St. Paul was not only one of the most intellectually gifted men in human history, but that he has been successful in presenting Christian truth in a light which commands the attention and approval of a late age. But in reading St. Paul, too much is often taken for granted. So much is told about him that he is hardly left to speak for himself. It seems to me useful, in entering upon the study of his Epistles, to say, "Let us treat this Epistle as if we had never heard of it before (though we had read St. Paul's other Epistles, and knew something of his history); let us look at it as if it had come to light the other day in some Eastern monastery; let us see if the author of it will reveal himself by degrees as we note the allusions, statements, names, phrases, words, and all such circumstances as declare its date and origin; let us observe them as we proceed, and at the end gather them up and draw our inferences and conclusions from them as well as we can." Or again, "Try to put yourselves in St. Paul's

place when he was writing this Epistle ; imagine his circumstances ; see what it was that led him to write, and to write in such a way, and in writing to leap from one topic to another ; trace the hidden connections of thought ; get at the very heart of his meaning ; and never rest until you feel as if you were standing at his side and looking over his shoulder at the time of his writing."

This is only an instance of the way in which it occurs to me that the study of divinity may be made more or less a living reality. It would be easy to multiply such instances, but enough has perhaps been said upon a subject which is, after all, not the most important part of religious teaching. For the information of boys' heads upon matters of religion is at the best only preparatory and subsidiary to the amelioration of their hearts. It is a small thing that they should learn the facts of their religion ; they must personally appropriate its spirit.

The chapel, then, not the classroom, is the centre of the religious school life. Yet it would be wrong to pass over such influences as may lend point and effect to the chapel services. I will briefly enumerate two or three of these.

Most public schools, since the example of the late Mr. Thring at Uppingham, have associated themselves with missionary labour in some form or other among the poor. It would be easy to exaggerate the importance of school missions as agencies of religion, but their elevating social influence is indisputable. They are the vital expressions of that sentiment which has arisen as a divine revelation in

men's hearts—that the mere possession of wealth is itself a responsibility, demanding unselfish thought and energy for others. But it is with the reflex action of these missions upon the schools which gave them birth that this essay is principally concerned. It has been found possible by various means, such as meetings held at the school and addressed by missionary workers, visits of the boys to the mission and of residents in the mission district to the school, to deepen and intensify the interest in a work which represents the spirit of true Christian philanthropy. And not only so, but every generation of the school produces a few boys who, when their school-days are over, exhibit a sustained interest in the mission, and devote a portion of their time and labour to it, and become genuine brothers of the poor. The modern world has not yet learned the debt that it owes to these silent social reformers who, in different quarters of large cities, are bridging the gulf between the "two nations"—the rich and the poor—as Lord Beaconsfield called them in *Sybil*, and by their quiet, holy, unremembered labours are slowly restoring the unity of the body politic.

Again, the co-operation of the lay members of a staff in religious teaching possesses a special and even unique value. Laymen are in some ways better teachers of religion than clergymen. They are exempt from the suspicion of professional formality. If they are interested in religious work, and will speak of it, as opportunity offers, to their pupils, they command an influence which is striking. It is not as sanctioning particular doctrines, but as

acknowledging an exalted spiritual temper, that I refer, in illustration of my meaning, to such addresses as are known to have been given by the late Professor Green to undergraduates at Oxford, and by Mr. Arthur Sidgwick to boys at Rugby. Some lay masters with whom I have had the privilege of association have done the same kind of work from time to time with marked success. It has been a favourite idea of mine to engage the help of lay masters in delivering lectures, though at rare intervals, to the school upon topics of ecclesiastical interest. The avoidance of holy orders among schoolmasters, which occasioned anxiety some years ago, is dying away; it was always more of a reaction than of a conviction; but it would be a mistake to treat the great scholastic profession as a branch of the clerical; and I think it is wise, so far as possible, to make little of the distinction between clerical and lay masters in a public school, and much of the common interest which all alike have in religion as an elevating and sanctifying power.

There is one more spiritual opportunity of which it is proper to speak in approaching the special subject of the chapel; and I place it here, as it is one which is often claimed by the lay as well as by the clerical members of a staff. It is the preparation of boys for Confirmation.

Confirmation is like no other time of a boy's life. It is the time when he performs a voluntary action, and makes a definite profession, of religion. Then, if ever, his heart is touched with religious sympathies, and his soul lies open to divine influences. The

spirit of fashion which has infected so many religious ordinances and observances of school has not yet, in the main, infected this. It has not lost its vitality and solemnity. Every schoolmaster knows that a sacred hush seems to fall upon the school in the term when a Confirmation is held ; there are never so few cases of punishment as in it. At that time, if at no other, a boy will tell the truth about himself ; it is natural to him to make a revelation of his life ; he realises sin, he aspires to virtue, he is ready to be asked and to answer what he has done, he looks for counsel and feels gratitude if it be given him. Who can express the pathos of the young life agonising at such a time against evil ? The schoolmaster becomes, as it were, for once the master of souls ; he sees the battle of good and evil before his eyes. This is not the place to discuss Confirmation as a religious ordinance. I speak of it only as a schoolmaster's opportunity for helping and elevating his boys. And I say that, whether he be clergyman or layman, if he appreciates the true pastoral character of all scholastic duties, he will regard it with unique interest.

But Confirmation and other means of awakening spiritual activity in the hearts and lives of boys, so far as they lie outside the chapel, are either anticipatory or corroborative of the chapel services themselves. For the chapel is the centre of the school life. The one indisputable advantage which clerical headmasters possess over others is, that they alone can fully utilise the school chapel. It is not that they are better or wiser or more spiritually-minded

than laymen, but that they have the right of speaking in the chapel, and laymen have not. For words spoken in the chapel derive the best part of their effect not from the speaker but from the place in which they are spoken. The chapel belongs to the boys; it is their own sanctuary. Nobody else, except a few people who are intimately connected with them, has any right to be there. To it the various influences of school life converge, and from it its sanctities radiate. In it their fathers, perhaps, and forefathers have worshipped, sitting on the very benches where they sit now. The walls are covered with memorials of the dead, whose names are the living treasures of the school. He who stands to address the boys there can appeal to every motive of association which renders young life virtuous and sublime. How can he look, Sunday by Sunday from the pulpit, upon the sea of upturned faces; how can he know, as a schoolmaster must, something of their trials, sorrows, hopes, ambitions, pleasures, delights, interests, and achievements, and not intensely desire to speak such a word as shall help them, or some one among them, to a life of higher and holier and diviner purpose?

But the question is, how to make the best use of the chapel. I will offer some few simple suggestions; it is not within my power to offer more, but these are drawn from my own experience and reflection.

(1) *The chapel should be a place reserved for the boys.* If it once becomes a show place, if it is frequented by people who are not engaged from day to day in the common corporate life of the school,

it will lose its character of reality. But reality is the first condition of success in boys' services. It can only be attained if the services and sermons are directed solely to the good of the boys. All that complicates the preacher's singleness of aim is a mistake. He should be able to speak with perfect plainness and sincerity upon all the interests of school life. If he says anything, or refrains from saying anything, for the sake of other persons than the boys, he loses a distinctive feature of a school chapel. The only persons, then, who should be freely admitted to the chapel are the masters and their wives, the parents of the boys, former members of the school, and others (if there be any) who may be said to share the opportunities and associations of the school life.

(2) *The chapel services should be hearty.* It has been already said that they are different from other services as being (so to say) the exclusive property of the boys. Nowhere else will the boys feel that their own moral and spiritual welfare is the one sole object in view. They are not a part of the congregation; they *are* the congregation. It is desirable, therefore, that they should all take an active part in the services. Everything which makes it difficult to engage their attention in common actions of worship is a loss. There should be as few wandering eyes or ears, as few silent lips, as possible. Hearty responses, simple and familiar chants, not seldom repeated, well-known hymns—those noble instruments of spirituality—are the means of awakening and sustaining their public devotions. Unless in the few

privileged schools, where a ritual as lofty and ornate as in a cathedral is attainable, the impressiveness of a boys' service will, upon the whole, be proportionate to its general heartiness.

(3) *The chapel services should not be too numerous.* The boys should enter the chapel with solemnised hearts. Reverence is not always born of familiarity. They should come, if possible, with a desire of hearing and learning. They should come with a consciousness of the Divine Presence. They should not feel satiated with religion. It seems to me that the ideal of public worship in a school will almost be realised if, in after years, when they are grown to manhood, they shall feel, as they look back, that, among many happy hours spent at school in the days of their boyhood, not the least happy were the hours spent in the school chapel. For such a sentiment, if it were possible, would constitute that prepossession for religion—a prepossession influencing all their lives—which is the true end of religious teaching among the young.

Without enumerating the several parts of divine service, I may, perhaps, remark that there are two which seem to demand a special notice.

The first is the *sermon.*

It is possible to overrate the value of sermons. It is said that people, and even young people, have heard so many sermons, perhaps so many bad sermons, that they are apt to despair of sermons altogether. But everybody likes sermons, though everybody likes disliking them. Speaking upon the highest subjects of human interest must always be

a powerful force. It cannot but be the case that a headmaster who lives among his boys and shares their occupations, and is their general in the warfare with sin, may claim to address them at times with solemn effect upon the consecrated ground of the school chapel. To him there are no sermons which he preaches that compare with his sermons to his boys. For the relation in which he stands to them is so intimate, it is so much to him that they should be true and good, and as he looks upon them and knows or guesses their temptations, and thinks of the rise and falling of souls which he sees every day, he is so deeply penetrated with the realities of good and ill, that he can scarce find words for the burning thoughts which rise within his breast. No doubt, if he tries to tell the results of his preaching, there is much to cause discouragement, if not despondency: the boys listen well; they accept his teaching and then apparently forget it; but, as Fuller says, the preaching of sermons, like the planting of trees, is intended for the benefit of futurity, and now and then some touching instance seems to assure him that his labour has not been all in vain.

But at least it is well to avoid conspicuous faults.

There is a danger of preaching too long. Boys are incapable, as I have said, of sustained attention. They will listen perhaps to a stranger for half an hour or more without being wearied; I have once known them listen for nearly an hour. But they will not listen, and I see no reason why they should listen, for so long a time to one who possesses frequent opportunities of preaching to them. What

a headmaster leaves unsaid on one Sunday he can always say on the next. It is a grave error to "sow with the whole sack." How many sermons, and how many speeches, too, have been spoilt by the final quarter of an hour! But nowhere perhaps is the last "lastly" so fatal as in a school chapel.

Again, *there is a danger of preaching over boys' heads.* Boys are not philosophers or historians. They have no keen appetite for theology. They cannot follow a prolonged chain of reasoning. I once heard a distinguished divine expound to a congregation of boys the difference between the first and second commandments. His exposition was logical and cogent, but somehow it seemed to fall flat. For if religion is natural to them, speculation is alien. They want direct practical help in the conduct of life. They are going uphill or else downhill from day to day. They desire strong sensible cautions against the consequences of sin, appeals to duty, honour, chivalry, and charity, above all, the personal exhibition of a divine and immaculate Life.

I will add that *sermons addressed to boys ought to be interesting.* It is easy, but it is fatal to bore them. So many preachers are dull—deadly dull. But a preacher must regard an audience of boys sitting in their chapel as, I will not say hostile, but as more or less indifferent to his message; he has a certain prejudice or antipathy to overcome, he must somehow secure and compel their attention, or they will not care for what he says. It is legitimate, therefore, to employ such instruments of the preacher's art as anecdotes, illustrations, allusions,

terse and pointed sayings, which are not suitable, or are less suitable, to mixed congregations. A story often visibly quickens the interest of a whole congregation of boys. But these instruments must be employed with moderation. The worst sermons I have ever heard in a school chapel have been those in which a preacher, speaking to a number of boys, has aimed at high sensational effect, in style or manner, and has not attained it. For such sermons not only did no good, they did positive harm ; and perhaps no preacher should ever ascend the pulpit steps to speak to boys without calling to mind the painful possibility that his sermon may do injury to religion.

Once more, *sermons addressed to boys must be sincere.* The schoolmaster's best sermon is his life. He stands to his pupils in much the same relation as a parochial clergyman to his parishioners. He is known to them all. His works give colour to his words. If the boys do not trust him out of the pulpit, they will not trust him in it. Among the qualities which inspire confidence the first is justice. But how difficult it is to *seem* just, so much more difficult than to *be* just. *Summum jus, summa injuria* is an adage that, of all places, holds truest in a school. To treat all boys alike, without allowance for disposition and character, is to treat them all amiss. A schoolmaster must leave his good name to time and Providence. Yet it is well for him if, when he enters the pulpit, his words are felt to come from the heart and the life.

Upon the topics of sermons that are preached in

school chapels it is perhaps undesirable to offer an opinion. Whatever affects the life of the school may find a place in a schoolmaster's sermon. I will only say that it is helpful, as I think, to dwell from time to time with especial emphasis upon the membership of that vast historical society, the Catholic Church, as a safeguard against sin and a motive to holiness.

But if it is possible to attach undue value to sermons as direct means of influencing boys for good, there can be no doubt as to the value of that supreme service in which masters and boys, as members of a Christian family, gather at intervals around the sacred Table of the Lord. The spectacle of the young souls—so bright, so eager, so venturesome—kneeling to receive the memorials of the divine Passion, is one that may move tears of hope and dread. If ever upon earth the angels meet them, it is there, in the sacrament of the Eucharist. To that service they come—it is their own voluntary action—bearing the burden of confessed sins, to seek pardon and succour from on high. From it they return, invigorated and sanctified, the chosen witnesses of their Lord. They who meet, masters and boys, in that holy service, feel the discords of their corporate life to be resolved ; they are conscious of union in the same divine cause ; it is the grace of comfort, and the bond of peace.

All that has been said about religion, and especially about Holy Communion, will pave the way for the last aspect of the religious life of boys which it is necessary to consider in this essay ; I

mean their personal religion. Public divine service, however it may be regarded, is primarily valuable as energising and intensifying the devotions of the personal life.

Personal religion is a thing so delicate that the task of writing about it is full of anxiety. The supreme virtues of the human soul forbid discussion.

But there are some characteristics of boyhood which make boys especially religious. I do not think that anybody who knows boys well will deny their capacity for religion. It is true that they are deficient in some qualities which enter into the religiousness of men and women, *e.g.* reflectiveness, meditation, and experience. But other qualities, belonging to boyhood, render them apt recipients of spiritual influences. For instance, their sense of awe, strong in itself, and strengthened, as it is seen to be, by their daily subjection to authority, creates that temper of obedience which is a condition of apprehending and realising religion. If we all need to "become as little children" for the sake of entering into the kingdom of heaven, then they who are nearest in years to little children are for the most part not far removed from that kingdom. Tenderness of conscience, too, characterises boys, especially young boys; they do wrong, but they feel and own it to be wrong; their conscience is not seared, they are full of penitence, and the one word which nobody may use about them is the word "hopeless." Also to them the battle of good and evil is terribly real; it touches their life, their very soul, and they constantly need the strength and support of divine grace. But

if sin in the eyes of the young is intensely sinful, so that, while conscience is tender, it moves them even to tears, they may be said to know the one great lesson of the Cross which all religious teaching seeks to impress upon the world. And then, as has been already said, boys are affectionate, they readily respond to appeals of honour and generosity, they understand better than men the noble naturalness of making sacrifices for the good of others. But religious devotion is more a matter of the heart than of the head; therefore, when the affections are strong and sound, the capacity for religion is at its height.

Enough has been now said to prove that boys are generally susceptible of deep and genuine religious feelings. Nay, it is remarkable how easily religion sits upon boys; it becomes a part of their nature; it is, I think, one of the "clouds of glory" which indicate their affinity to the divine nature; and in boyhood, very different from manhood, irreligion goes hand in hand with immorality.

What remains, then, is to consider in what way a master, labouring to sustain a devout spirit among his boys, may afford them the best opportunity of practising the offices of personal religion.

It must not be forgotten that the life of boys in a public school is to some extent artificial in its character; they are separated from the influences of home; they lose, for a great part of the year, the society of their mothers and sisters, with its softening and ameliorating power; they live almost exclusively with other boys, whose life is controlled and guarded

like their own. Many of the evils which arise in a school are due to its character of artificiality. The remedy, then, for these evils will be in restoring the life of boys, as far as possible, to its natural conditions. Whatever helps or encouragements to religion a boy would probably possess if he were at home, it is desirable to give him at his school. I am afraid it has sometimes happened that the school has demanded a larger exercise of religion than the home, and has afforded less opportunity of cultivating it.

The religious life, then, of the young, if it is to be fully fostered, would seem to demand the possibility of *privacy*.

The specially religious virtues—faith, penitence, devotion, sanctity—are flowers that will not blow by the dusty roadside. It is not unknown to me that practical schoolmasters have constantly differed in opinion as to the right disposition and appointment of boys' rooms. This difference of opinion can never be set at rest; for there are gains and losses on all sides. Yet it does appear to me safe to lay down the principle that, unless the opportunity of retirement is allowed to a boy, unless there are times and places affording him the means of private converse and communion with his Maker, the perfection of the religious spirit will be unattainable. One remembers how Thomas à Kempis, walking with the brethren of his Order, would sometimes break off conversation with the words, "Dear brothers, I must leave you now. There is somebody awaiting me in my cell." That somebody was God.

And next to privacy as an indispensable condition

of the religious life among young souls let me set *leisure.*

There can be no doubt that the increased activity of school life, manifesting itself in a variety of ways, has, upon the whole, been a distinct moral gain. If idleness is Satan's opportunity, it is a duty to employ the thoughts and powers of boyhood. But none the less is it true that the grace of religion cannot be cultivated without a certain expenditure of time. That bad boys may use leisure ill is only the converse way of saying that good boys may use it well. It would seem then to be desirable that the lives of the young should not be so much burdened with educational duties as to lose the brief interludes necessary for the promotion of the spiritual life. Sunday is the time set apart by sacred usage for spiritual discipline. To encroach upon the quiet of Sunday by lessons or other occupations (except within narrow and inevitable limits) would be the gravest of spiritual losses. Leisure for prayer, for meditation, for walks in the country, for the happy and devout converse of boy with boy, is indispensable to the spiritual life.

Again, it is true of all ages, but especially of boyhood, that religion is dependent upon *method.* It cannot be left to chance, or it will perish. All such helps, then, as can be given to boys to make their religious life systematic are well worth giving. The habit of devoting a stated time, morning and evening—if it be only a few minutes—to private prayer, the habit of reading the Bible regularly, and perhaps of reading it according to some such plan as

is, I think, suggested by some religious societies for boys generally, and is certainly drawn up by some housemasters for their houses, the habit of self-examination at fixed intervals, and particularly before Holy Communion, are principles which cannot be neglected without some damage being done to the spiritual life. It is dangerous perhaps to speak of Confession, whether it be made to masters who are clergymen or to other masters or even to boys; yet I will not withhold my conviction that the act of confessing sin is at times a discipline of great value and a protection against the recurrence of the sin itself.

Though my essay has run, I fear, to great length, it seems to have touched only the fringe of a wide subject. Perhaps I may some day resume and complete it; for it is the highest aim of every schoolmaster to inspire his pupils with a deep and serious reverence for religion as sustaining the love of God and the love of man; and every year, as it augments his experience, may augment also his power of doing good.

THE SCHOLARSHIP QUESTION

BY

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THE SCHOLARSHIP QUESTION

THE following essay does not profess to do more than call attention to one or two points in a special aspect of the educational problem as it presents itself to-day. Neither my leisure nor my opportunities have allowed me to give the question as full an investigation as it deserves. In particular, I had hoped to have been able to collect statistics from some of the principal schools as to the amount of endowments devoted to the payment of scholarships and exhibitions, and the numbers of those benefiting by them. But the information is almost unobtainable, and when obtained could hardly have been presented in a satisfactory tabular form. The practice of various schools differs very widely; the number and value of scholarships from year to year are very largely determined by the proficiency of the candidates presenting themselves, and other considerations; and in many schools the funds are provided not out of any special endowment but by housemasters or governing bodies from their annual private or official income. And the question is further complicated in the case of some of the most important schools by the existence of numerous and valuable close scholarships.

But even if general results had been obtainable, it is probable that, beyond knowing approximately the sum of money at stake, we should not have advanced much farther towards the solution of the problem. It would have been impossible to suggest any plan for remodelling, if it seemed desirable, the allocation of the money that would have been applicable to all schools concerned. In the matter of scholarships, as in other respects, it is not desirable that all the schools of the country should be cut to the same pattern. In fact in education, as in so much else, hasty generalisations are to be deprecated. If our public-school system is to continue to exist, and unless we are to be content to see the management of the secondary education of the country controlled by a government office, and Eton and Harrow reduced to the condition of a French lycée or a German gymnasium, it is essential that in all matters of detail very great latitude should be allowed to the authorities of individual schools. For if it is essential for a public school that it should contain boys of different types, it is no less essential that the public schools themselves should be of different types, each with its own individuality and its own traditions, which are the vital part of all such institutions. And in the matter of scholarships, as in other things, the working of the existing or any other system can only be satisfactorily estimated by those who have an intimate acquaintance with the particular school. The attitude of external criticism in matters of education is often based upon the assumption that one system or one type of school is

per se the best. People argue from their knowledge of a particular school and its training of themselves or of their children to the schools of the country as a whole. They are unduly prejudiced or unduly eulogistic. The schoolmaster meets alike with undeserved praise and undeserved blame. But the fact is that no two schools are really alike, except in a very superficial sense; and in many cases their character varies very considerably under the reigns of successive headmasters. No one can really know a school except those who have actual personal contact with it, and least of all can those be accepted as authorities on the details of teaching and organisation who have never seen the inside of a form-room. Criticism of course there must be, and in one sense it is the duty and the necessity of a schoolmaster to supply the sort of teaching and turn out the type of boy which public opinion demands. But what may be called the *technique* of the profession is not a subject for the criticism of any but experts. And it should not be forgotten that any possible system must be of the nature of a compromise. Even now, with a free choice of several types open, something must be sacrificed in sending a boy to a particular school, which another school could probably have supplied. But then a great deal is sacrificed in sending him to school at all.

Anything, therefore, that is said in the following pages must be taken to be with the reservation that it would be subject to the circumstances of individual schools. Beyond the most general suggestions I have not ventured to go. And if I have called

special attention to the position of the great day schools of the country, it is partly because it is from a day school that my own experience is chiefly drawn, partly because their present prominence is more or less a new feature in education, and partly because I have found, in talking even to those who are occupied in the work of education in schools of another type, that it is not generally understood how widely different the circumstances of a day school are from those of a boarding-school. On the other hand I have not ventured to touch on the question of the close scholarships to the universities enjoyed by Eton, Winchester, and Westminster, as this is a subject whose bearings cannot be recognised by one who has no personal acquaintance with the matter.

The question of the award of scholarships and exhibitions, whether at schools or at the universities, has recently attracted a good deal of attention, and the criticism on education, which is always rife, for a time concentrated itself on this point. Indeed, of the two demands made upon the modern schoolmaster, that the education he provides should be wide and that it should be cheap, the latter is clearly intimately connected with this question. The question is one which is of increasing importance for the public, whose realisation of the value of education, and in particular education of a special kind, has been accompanied by, and to some extent caused, a corresponding increase in the cost of that education. It is also an important question for the schools, which must after all maintain themselves in a

sound financial condition; since it is plain that, other things equal, those schools which are able to offer a higher education at a cheaper rate, whether by means of their own foundations or the prospects they hold out of success in obtaining scholarships at the universities, will ordinarily be at an advantage as compared with those schools which have not such attractions to offer. At any rate this will be the case with those schools like the London day schools which compete under similar circumstances within a more or less limited area, and in which therefore, apart from accidental or temporary circumstances, comparative cheapness affords almost the only standard by which they can be judged. And even in the case of the great boarding-schools, which often have a kind of hereditary *clientèle*, a rich foundation or special success at the universities offers a powerful attraction to parents. It becomes, therefore, a matter of considerable practical importance to ask under what limitations, if any, education should be cheapened.

It is not necessary here to consider the question of gratuitous education as a principle of general applicability. When the public schools of the country are managed from Whitehall something of the kind may be imposed upon us; but at present no one would wish to increase the number of charity schools in the country. Honourable as is the record of many of the existing charity schools, and high as one, at any rate, stands among the schools of the country, in themselves they are a necessary evil, like the poverty to which their continuance as such is

due. And the ordinary school of this type, in which masters and boys alike are removed from all stimulus of competition with other schools, often fails to maintain a standard high enough to justify its existence.

It remains, therefore, to adopt some principle of selection. Various principles might be suggested. We might entrust the selection to an elector or electors, whose judgment, fairness, and integrity would command the confidence of the public and, we must add, of the schoolmaster, and who would be guided in the choice solely by the deserts of individual candidates—such deserts being ascertained by any means other than that of competitive examination. Such a system is ideal, but where could such an elector or electors be found? And when found, would he consent to act? I am aware that some such alternative for our existing system was suggested, apparently in all seriousness, in the course of a recent discussion, but until the idea takes a more tangible shape it seems useless to discuss it. Or we might award scholarships with reference to some accident of birth or residence, or the influence that would be requisite for obtaining nominations or the votes of governors. The last is the system in vogue at Christ's Hospital, and to a very limited extent at schools like Cheltenham and Clifton, where the purchase of a nomination or the holding of shares carries with it the right to nominate a boy to be educated at a reduced cost. But such a system, when employed wholesale, simply means that the school in question is a charity school; and that even

at its best the system does not work quite satisfactorily would seem plain from the restrictions that are put upon it in the new scheme for Christ's Hospital. The qualification of birth is a more complex question, for while all restrictions to founder's kin, etc., have been unreservedly condemned and are rapidly disappearing under the pressure of public opinion,[1] few would wish to interfere with the kindred privileges enjoyed by the sons of clergymen at Marlborough or the sons of military men at Wellington. The fact that the recipients of what is after all a matter of private charity form a minority of the boys in the school obviates the dangers which might arise if the school were composed wholly of such boys.

When we come to consider the question of local restrictions, it is plain that a distinction must be drawn between day schools and boarding-schools. A day school pure and simple necessarily confines its benefits within a limited area. If that area is wide enough to provide a sufficient supply of boys likely to benefit by the advantages the school offers, there does not seem any reason on this account why the area should be widened by providing facilities for boarders. Whether in the interests of the school on other grounds such facilities should not be offered is

[1] But for this fact, it might be worth while to urge that, after all, the possibility of indirect benefit accruing to a man's posterity is an inducement to him to apply to educational purposes money which might otherwise have been assigned in a different way. However, this inducement, depending as it does on the family instinct, would probably be found to be of diminishing strength. It certainly does not seem to be operative in America.

a question for the authorities in each case. But two possible dangers must not be overlooked. If the normal rate of supply is not considerably in excess of the number of vacancies there will be little or no competition among the scholars, and the standard of the school will be lowered, as the authorities will not often have the courage, even if they have the power, to refuse to fill up vacancies on the ground that there are no suitable candidates. And, on the other hand, if the school has a monopoly of the higher education of the district, though there will be great or even excessive competition to enter it, the standard of work and discipline maintained in the school itself is likely to suffer from the want of the stimulus of external competition. But in all our great centres of population the facilities offered by the railways are so great that the danger is often of another kind. It is becoming a serious question whether, in the interests of the health of the rising generation, the area from which our day schools draw their pupils ought not to be in some way limited. I recently heard of a case where a boy came sixty miles every day to school in the morning and back again at night, and in the case of the London schools the instances are numerous in which a boy spends from two to three hours daily in the train.

For boarding-schools it seems clear that all local distinctions are futile. A boarding-school should be open without restriction to all who possess the requisite qualifications, whether residents in the neighbourhood or not. That a boarding-school in one county should offer special facilities to boys

living in another county seems futile ; that it should offer special facilities to boys in its own neighbourhood, without imposing any test of proficiency, would generally mean the existence in it of a number of boys mostly poorer than the rest, as being day boys, and therefore, roughly speaking, of lower social standing, with no corresponding intellectual superiority to counterbalance it. But indeed this is generally felt, and, as far as I know, the advantages offered by schools like Harrow to families in their immediate neighbourhood are not very frequently claimed.

A third possible principle of selection is the poverty test. That a stricter enforcement of this test is desirable is very generally felt. It is argued that the amount of money now given away in scholarships, whether at the public schools or at the universities, is very large ; that at present much of it goes to pay for the education of boys whose parents could well afford to bear the whole burden, and that the bread is thereby taken out of the mouths of poorer boys. On the other hand it is urged that the mere fact of having been born to a competence ought not to exclude an able and industrious boy from such distinction as at present attaches to the practical recognition of intellectual ability by the winning of a scholarship. Further, it is of course highly undesirable to draw an invidious distinction between the poorer and the richer boys. But this last difficulty is probably a diminishing one, and will always be less in a day than in a boarding school. The average income of the parents of day boys is, and will naturally always remain, less than that of

the parents of boarders, and the scholarships will therefore be more desirable of attainment. The boy will be taught at home to regard a scholarship as a matter of ambition, and the holders, so far from being looked down on as beggars, will rather be objects of envy. In a boarding-school it is otherwise. There boys see very much more of one another than is possible in a day school, and in the intercourse of a common life difference of means becomes at once apparent. And unfortunately it too often happens that the poorer boys, from their straitened means or the circumstances of their bringing up, are unable to take their proper share in the general life of the school. It is true, no doubt, that at present the collegers of Eton or Winchester and the Queen's scholars of Westminster hold their own in games against the rest of the school ; but if one may judge by the common schoolboy slang, their undoubted intellectual superiority, even when combined with respectable athletic prowess, does not command for them universal respect. With the enforcement of the poverty test it would seem, so far as an outsider can judge in so delicate a matter, that the scholars of those great foundations must at least cease to live apart, and perhaps to wear a distinctive dress. And even as it is at present, it may perhaps be doubted whether the schools as a whole would not gain, though perhaps at the expense of the scholars, if they were distributed through the boarding-houses to form a kind of intellectual leaven of the whole community. But we need not exaggerate the difficulty. The idea that poverty in itself is a stigma is

disappearing even among schoolboys. At the universities it would appear that Bible clerks and sizars are no longer at a disadvantage as regards other undergraduates, and the comparatively straitened circumstances of the middle classes of the country who furnish the bulk of the boys at public schools, together, let us hope, with the spread of more enlightened and liberal views, is gradually having its effect even on schoolboy prejudice.

But the practical difficulties of enforcing a poverty test are very considerable. There is nothing which the ordinary citizen objects to so much as the return of his income for the purposes of the income-tax; there is nothing in regard to which his conscience is so easy. Probably he would maintain a stricter integrity in applying for assistance for the education of his children, since it could not but be apparent that by falsifying his return he might be deliberately wronging a more deserving applicant. But poverty is a relative term. Many a man with £500 a year is poorer than his neighbour with £250; but schools cannot establish an inquisitorial office to investigate the number of children or the burdens on estates. Again, a rich man one year may be a poor man the next; a temporary illness may cripple him for a time, and so on; but no one would consent to keep a board of governors *au courant* with the position of his private affairs. Moreover, in the case of large families a father may be able to pay for the elder sons when their time comes, but only at the expense of the prospects of the younger; and there are many other similar cases that might be quoted.

Nevertheless it is in this direction that a solution of the difficulty seems most likely to be found. It is not certain that the difficulty itself has not been a good deal exaggerated. The outcry has been greatest against the award of scholarships at Oxford and Cambridge, apparently because the actual value of those scholarships is generally greater, though the proportion they bear to the expenses of a university life is probably less than that which the ordinary scholarship at a public school bears to the whole cost of education there. But if the statistics were obtainable, it would probably be found that a large majority of the holders of scholarships would either not have gone to the university without one, or are at any rate in much more comfortable circumstances than they could otherwise have been. And it must be remembered that the undergraduate whose private means forbid his sharing fully in the life of his college loses half the advantages of a university education. And, as it is, public opinion or public spirit prevents the son of notoriously wealthy parents from taking the emoluments of a scholarship, even if he holds the position of an honorary scholar.

But the evil, so far as it exists, might perhaps be met by reducing very considerably the value of scholarships. The system of college scholarships as it exists at present could be left intact; scholars could continue to be elected, to wear their distinctive dress, and enjoy their existing privileges. But the value of the emoluments might be reduced, say in all cases to £50 per annum. Theoretically I should like to cut them down even lower, and indeed £50

is probably about the present average value in the first instance of Cambridge scholarships. But the prestige of a scholarship must be maintained, even at some sacrifice; and I cannot but feel that to reduce the pecuniary value below a certain amount would be hazardous to its maintenance, and would consequently tend to lower the standard disastrously. The unique position of prizes like the Hertford scholarship at Oxford, coming as they do as an increment in most cases to emoluments already enjoyed, makes their pecuniary value of small importance; but there are not far short of two hundred scholarships and exhibitions awarded every year at Oxford and Cambridge. On the other hand, there are not many boys of the class from which scholars are drawn to whom £50 a year is a matter of no importance. By the reduction to this or any lower limit that might seem practicable, the colleges, on a moderate computation, would save probably nearly a third of what they now annually pay their scholars. Two methods suggest themselves for dealing with the surplus thus created. One is that in vogue at Harvard and other American universities, and also, I believe, at Newnham and Girton, where funds exist out of which loans are made, presumably privately, to deserving students. I have no knowledge of the practical working of such schemes; but it is plain that under this system the colleges would require some security, which the poor student would find it very hard to get; and there seem obvious objections to a system which would start a man in life with a heavy weight of debt

round his neck. The position of the poor curate or briefless barrister who has to save out of his miserable pittance enough to pay off the debts he has contracted during his university life is not so satisfactory as to encourage a reproduction of the situation on an organised scale. The other suggestion is that the surplus should be put in an eleemosynary fund, to be privately administered with strict reference to the pecuniary circumstances of applicants. Such a fund for supplementing the income of scholars and exhibitioners already exists in some colleges. On this fund existing scholars should have a prior claim. It would no doubt require careful and judicious management; but the conditions have become very much easier of late years. The altered relations, the feeling of good fellowship which very largely exists between undergraduates and their tutors, whatever may be its drawbacks, at any rate makes it unlikely that in case of need there would be any invincible reluctance on the part of undergraduates to make their wants known to their dons. Exhibitions, as they at present exist, might remain untouched, provided that the rule, already generally observed, were made universal, that they should only be tenable by those who could not go up to the university without them. Grants to non-scholars might be made without competitive examination. The college could easily satisfy itself as to the deserving character of the applicant, and should be left a very free hand in the allocation of the money. To insist on a competitive test would interfere with the private character of the transaction, which seems at present necessary;

and the desirability of continuing the advantage of a university career to a given man is not always proportionate to the class he may be expected to take. Most colleges contain humble passmen, whose premature departure from the university would be a loss to the college as well as to themselves. But it is possible that the exhibitions now sometimes awarded to commoners on college examinations might be multiplied with advantage.

It is probable that the maximum that any one man could receive would have to be calculated so as nearly to cover the whole expenses of a university career—at any rate so as to exceed considerably £80 per annum, which is practically the maximum of a scholarship at Oxford. On the one hand, a penniless but deserving student ought to be able to get the greater part of the £150 a year, which seems the least sum, on the average, with which a man can enjoy the full advantages of college life; on the other hand, it is not desirable, except in the case of men of exceptional brilliancy, that, as sometimes happens now, by dint of close scholarships and leaving exhibitions, an undergraduate should enjoy a clear income of some £300. In such cases it would be possible to reduce the emoluments received from the college to a minimum, pending the remodelling of the whole system of leaving exhibitions, which seems in many cases to be very desirable.

As regards school scholarships, there does not seem to be any strong reason for interfering with the present system, so far as the allocation of the money is concerned. If it is true that the holders

of scholarships at the universities would be, as a rule, deserving recipients under a charitable scheme of pecuniary assistance, it seems to be much more true of the holders of school scholarships. Every boy need not go to the university, but every boy must go to school somehow, and there are comparatively few families in which the payment of school fees is not felt as a greater or lesser burden. Moreover, the system at work in the public schools is generally a very elastic one. The value and number of the prizes offered differ very considerably from year to year. In many of the schools there is a special fund from which the value of a scholarship may be privately augmented in deserving cases, and this is a principle that might, where possible, be more widely extended. Moreover, in very few cases does the value of the scholarship cover the whole expense of school education. The exceptions occur chiefly in the case of day boys who hold scholarships that are of the value of the tuition fees. In such cases certain modifications might perhaps be introduced with advantage. It is a sound principle that all parents should feel themselves bound to make some appreciable sacrifice for their sons' education. Otherwise there is a considerable danger that the school will be regarded simply as a place out of which as much as possible is to be got without giving anything in return, and this is bad alike for the school, the parent, and the boy. The preliminary care and expense devoted to a boy's preparation may entitle the parent to be relieved eventually of part of the cost of his son's education ; it ought not to exempt

him from all trouble and responsibility in the future. Every schoolmaster must know the type of parent whose view of education is that he contracts with the school to relieve him of all parental cares, and it not unfrequently happens that those boys who have had their education at the school for nothing, and also owe to that education a scholarship at the university which will go far to pay for the expense of life at college, will complain if the school does not provide them with yet further assistance in the way of a leaving exhibition. But while the value of existing school scholarships is as a rule so small that any diminution of their value on the lines suggested for dealing with college scholarships seems impossible, it is conceivable that in the case of future benefactions, or where a school possesses an unusually large foundation, other outlets might be found. There are many deserving and even able boys who now are obliged to leave school at sixteen or seventeen, but who would gain greatly by remaining at school another two or three years. If some kind of eleemosynary fund could be started for their benefit, great advantages would accrue. Whether this fund could be provided out of existing endowments is a question for individual schools; but it certainly seems a mistake to suppose that the best or only way of commemorating a departing headmaster or a deceased benefactor should be by the foundation of a new scholarship, and it may be worth while considering whether some such fund as is suggested might not prove a better expression of enthusiasm and gratitude. With regard to leaving exhibitions, they

might be reserved exclusively for those boys who stood in need of further pecuniary assistance at the universities, at Woolwich, or elsewhere. As objects of competition they at present chiefly serve to prevent a boy from "going to pieces" between the time of getting his scholarship and his leaving the school; and the ordinary machinery of the school ought to be a sufficient deterrent in such cases. As a distinction they are valueless except for the moment; they convey no privilege at the university; they are speedily forgotten at the school. They have no *raison d'être* except as a charity, and here at least the line might be drawn strictly. And I should welcome the recognition of the principle of conferring honorary scholarships on those boys who had qualified for election, but whose parents were obviously able to bear the whole cost of their education.

And this brings us to another point. It does not seem possible formally to justify the system by which success in a single examination at a tender age should carry with it exemption from all further expenditure on education up to the time of leaving school. Even in those cases where scholarships are renewable, it is probable that for one reason or another the renewal, except in flagrant cases, follows at the proper time very much as a matter of course. On the other hand, a purely annual tenure is not to be recommended. The value and prestige of a scholarship is enhanced by the prolongation of the term, and no schoolmaster would wish to add another examination to those under which already the modern schoolboy groans. Probably the best plan

is that scholarships should be renewable by examination at the age of sixteen. In such examination the place a boy has reached in the school should be taken into consideration, and to have attained a certain form might carry with it almost of right the renewal sought. For the qualities which carry a steady and industrious boy up the school are often quite different and not less laudable than those which enable him to do well in a given examination ; and after all it is not the sole business of schools to train boys to pass examinations. On the other hand, the qualities which are brought out by examination are not to be despised, and the boy who possesses them in a marked degree might be allowed thereby to compensate to some extent for a deficiency in the more sober virtues. The examination for renewal should therefore be qualifying rather than competitive. And the age of sixteen seems the best time for this reason. That age is as a rule the most critical in school-life. Childhood and the discipline of childhood are being left behind, the universities and the professions lie far in the future. At that time there is often rapid physical development, which is frequently accompanied by moral and intellectual stagnation, if not by worse. To provide sufficient stimulus at that period is one of the problems of education, and such stimulus is provided to some extent in the case of the abler boys by the renewal of scholarships.

It has been tacitly assumed in what has been said that the enforcement of the poverty test, under

whatever modifications, will be accompanied by a continuance of the existing system of competitive examination. And, indeed, nothing else seems practically or theoretically feasible. Competition of some sort is, unfortunately, a law of the conditions of modern society—no boy can, under any system, be elected to a scholarship except at the expense of some one else. To impose upon schoolmasters the task of balancing conflicting claims which cannot be gauged by the simple standard of marking, is to assign them a duty of extreme difficulty and delicacy which they are not well fitted to perform. To take boys in the order of application may work well enough in the case of capitation scholars, but would be unjust and disastrous in election to foundations. The wit of man has never devised any efficient and practical substitute for examinations, and though there can be little doubt that the modern schoolboy is over-examined, and that there seems some danger of so much time being taken up by examinations that none is left for teaching, yet in this particular case there seems to be no other possible expedient. And after all some intellectual test is necessary. A good deal of what is said on educational matters goes on the assumption that education of a particular kind is *per se* a good. But surely education is relative to the person educated. We cannot gather grapes of thorns, but a thorn bush performs useful functions in the world for which we may very probably unfit it by forcing it in a vinery. Similarly a classical training does a boy no good unless he shows that he can profit by it. It is no kindness to take a boy

from a lower grade school and give him a nomination to a higher grade school, unless we have some assurance that he can fit himself for the new circumstances in which he will be placed. Otherwise, with the stigma of social inferiority and no counterbalancing intellectual superiority, he will do harm to the school and no good to himself. And what degree of intellectual superiority he possesses, as compared with other candidates, can only be ascertained by examination.

One or two of the current objections to competitive examinations as a whole, and scholarship examinations in particular, may be briefly alluded to here. Among other points it is urged that the result of the existing system is to make boys indifferent to knowledge for its own sake, and to generate in them a purely mercenary or ambitious spirit. But surely it ought not to be tacitly ignored that when a boy wins a scholarship, what he gets is not so much money paid down in hard cash, but the opportunity for so much more teaching. The ambition for this is not wholly of a mercenary character. It is true that scholarships differ in value, and for my own part, if the circumstances of individual colleges allowed of it, I would gladly see their value equalised and very considerably reduced, in some such method as that indicated above. The system largely adopted at Cambridge by which a regular scale of payment is established, according to the excellence of a boy's papers, admits of no theoretical justification. But even in these cases my own experience is that the actual pecuniary value of a scholarship does not

weigh heavily with a candidate. What are the motives that induce a clever boy to do the necessary amount of work to obtain a Balliol scholarship? According to some critics they are the desire to obtain £80 a year, and to distinguish himself personally. He does not get eighty pounds or eighty pence a year; he gets the possibility of an education at a particular university, and a particular college of high repute in that university, which in a majority of cases would otherwise be impossible to him. Nor is the desire of personal distinction usually a prominent one. Even if it were, the schoolboy may be ambitious of a Balliol scholarship as the barrister of a judgeship or the clergyman of a bishopric. It may not be the highest motive, but it is not the lowest, and it is certainly not the sole one. A boy wishes to distinguish himself that he may please his parents, may make a return to his masters, may be an honour to his school. These are not low and ignoble motives, and they are certainly often as strong as the less noble ones. Nay, the desire for the higher education that the universities afford, the desire to belong to a society and to live in a place of ancient traditions and splendid memories, the desire to be a member of a college which at any one time may be thought to reckon among its members the choicest of the younger generation, or the wisest and ablest of the older, is not without its weight. And an ambition of this kind is worth encouraging, is worth an effort.

But we are told the effort costs too much—the boy distinguished at school, distinguished at the university, is a failure in after life. He is prematurely

exhausted, his intellectual life has been lived by twenty-five. Of course there are instances where this happens. There are unwise schoolboys and unwise undergraduates, unwise parents and unwise schoolmasters. But we may appeal, on the other hand, to the bench of judges (at the present moment containing 7 Balliol scholars, and 7 scholars of Trinity, Cambridge); we may appeal to the bench of bishops, to our foremost statesmen and civil servants. We may appeal, still more confidently, to many hundreds up and down the country who are doing good and useful and energetic work, in various professions, with their faculties in no way crippled, and their mental grasp in no way weakened. The very names of the signatories of a recent protest against examinations would be almost a sufficient refutation in itself. The proverbial fate of the senior wrangler, even if many instances to the contrary were not overlooked, is no objection. That a man who has devoted his youth to the exclusive study of a science of an entirely abstract nature which develops only one, and that not the most important, side of the mental powers, should subsequently find that there are very few posts in life that he is, *qua* senior wrangler, fitted to fill, may be an argument against a mathematical education pure and simple, but is no argument against scholarships as a whole.

Then, again, we are told that the examination system is crippling and degrading to the mental powers alike of teacher and of taught—that the master "crams," the boy is "crammed" for his examination. It may be freely admitted that examinations

should be reduced to a minimum. But the mental faculties called out by examination are not to be underrated in importance. Every schoolmaster knows that the one difficulty that meets and baffles him at every turn is deficient power of concentration in the mind of the young. Without this power, success in examinations is impossible. And surely the concentrating of all the powers of the mind for a given time on a given piece of work, the mastering of all the difficulties, the orderly arrangement of the knowledge in the mind, the "getting up" of the subject, the producing of the answers in a clear and methodical and comprehensive form—all these are exercises that call forth faculties that will be of the highest importance in after life. Examination makes the knowledge acquired organic. No teaching is always organic: some of the very best teaching is hardly ever so. A master must know his subject, but he need not have made up his mind before entering his class-room what he is going to say about it. He must be guided by the exigencies of the moment, by the difficulties of individual boys, by his own inspiration. The most effective teaching, like the most effective oratory, is often spontaneous. But to the boy the knowledge must be ordered and methodical—each fact must fall into its place; he must do this for himself, and the test whether he has done it is given by examination.

But this applies to examination in "set" books and the like, where the boy gets up the information he has acquired from his teacher or from notes—"crams" it, if that be the proper name. How can a

boy cram, or his teacher cram him for a scholarship? To take the classical scholarships, which are the most numerous, how can you cram the composition papers? or the translation papers? or the essay? All you can do is to teach the boy to write composition, to teach him Latin and Greek. Scholarships are not got by a boy reading a hundred lines here and there of twenty different authors, on the chance of getting one of the pieces set. They are got by teaching a boy to read Latin and Greek approximately as he reads English, more approximately as he reads French. He cannot know all the words, he may not know all the constructions, but his knowledge of the language, derived mostly from a more or less thorough knowledge of a few authors, will keep him straight. The fact is that there is a good deal of confusion about the use of the word "cram." So far as it means the concentration of all the energies on a certain subject or subjects with a view to an examination in them, it is not in itself an evil; so far as it means the getting up of "tips" and stock passages as opposed to reading the authors *en masse*, it would defeat its own object if applied to scholarship examinations.

A final objection made against the prize system is based on the alleged physical exhaustion caused by the struggle, which is said permanently to undermine the health of candidates, and in some cases to shorten their lives. This is a charge which, when brought against the great boarding-schools of the country, is at least inconsistent as a wholesale

accusation with the other charge so frequently urged of exclusive devotion to athletics. I believe the fact to be that as a whole a boy who wins his scholarship from a school where athletics are compulsory is at least not inferior in physical health to the ordinary member of the school who does not distinguish himself intellectually. There are born scholars and born athletes: the boy who makes himself either gives proof among other things of more than average physical stamina; the boy who makes himself both gives proof of an exceptionally good constitution. And certainly it is not the ordinary experience of schoolmasters that in such schools a boy breaks down or is permanently weakened in health by overwork. The instances of a breakdown are very few; the instances of overstrain and permanent harm done by excessive devotion to athletics are really much more common. Failure in an examination is often ascribed to overwork, when it is really due to increased severity of competition—that is, simply to the fact that the boy is not good enough. But it is an excuse gratifying to the boy, who is able to persuade himself that his ill-success is caused not by want of intellectual power, but by a superfluity of moral virtue; gratifying for similar reasons to the parent; gratifying to the master, who feels that he has at least inspired one pupil with a real enthusiasm for knowledge.

But it is probably in the great day schools that instances of overpressure would be most looked for. It is these schools which of late years have come before the country as among the foremost winners of

university successes, and here therefore, if anywhere, we might expect to find the charge true. The athletic test cannot from the nature of the case be strictly applied; and the popular belief is that in them you find crowds of pale and eager students cramming day and night for their examinations, disdainful of football, fearful of cricket, with brains unnaturally and prematurely developed, and interests confined to the Attic aorist or the eccentricities of Plautine prosody. But even in a day school boys are at bottom pretty much what they are elsewhere. They are sometimes idle; they are sometimes even athletes. Situated as a day school necessarily is in a centre of population, it is at an advantage as regards the country schools in drawing from an area which in the case of the London schools contains some five millions of people; in the case of schools which, like Manchester, are in great commercial and manufacturing districts, contains a population greatly in excess of that to which any one country school directly appeals. Further, day schools are in some cases richly endowed, while it is possible that even the average schoolboy born and living in a town is in some respects intellectually in advance of a boy who has been brought up in a country house or a rural parsonage. Hence such schools probably contain more than the ordinary proportion of bright and clever lads. Of these it may be said at once that they do not suffer from the competition for scholarships. Such boys would win scholarships from any school, and their success is not such as the schoolmaster can take much credit for. But there remains

a considerable residuum of boys who win scholarships from a day school when possibly they would not do so from a boarding-school. With them no doubt the strain at the moment is often considerable, though, speaking from an experience of some years, I can say that I know no case in which a boy's health has permanently suffered. But the conditions of the problem have been a little misunderstood. Such boys are mostly the sons of parents of limited means. Well-to-do parents prefer, and perhaps rightly, to send their children to a country school. To the others success at school is the condition of their remaining at school; success in gaining a scholarship is the condition of their going to the university. To win this success they undoubtedly often make great efforts, and their parents' anxiety that they should succeed sometimes results in encouraging them to make unwise efforts. They sacrifice, no doubt, some advantages; they may suffer in health as the successful barrister or man of business suffers. But they are playing for high stakes—success means to them the possibility of a university career, of entering the learned professions, of living socially and intellectually on a comparatively high level; failure means a stool in a city office. The dilemma may be deplorable, but it is the necessary outcome of our imperfectly organised civilisation, and under the circumstances they can hardly be blamed for taking the alternative which offers the greater possibilities. And we ought not altogether to overlook the fact that by his action a boy is conscious that he is bringing something to swell the slender family

purse, and even at some sacrifice to himself opening up wider prospects for his younger brothers and sisters.

The question of the subjects for which scholarships should be awarded is obviously one that must be settled with reference to the circumstances of each school, and can hardly be treated of without considering the relative value of various studies, which forms the subject of other papers in this volume. But it is to be noticed that to award scholarships for proficiency in any particular subject or subjects is to create for that subject a more or less fictitious value in the market. As an abstract question, however, it is as yet hardly ripe for consideration.

Entrance scholarships are a knotty point. There is the practical difficulty that a school, to be successful, must attract clever young boys. Moreover, the existence of such scholarships brings boys at a younger age into the public schools, and raises the standard of work in the preparatory schools. Preparatory schools, being exclusively private schools, are, as a whole, outside the range of public opinion. Many of them enjoy well-deserved reputations, but so long as it is open to any one who has failed in other things to set up a preparatory school as a last resource, it is plain that things are not in a very satisfactory condition. In many cases the earlier a boy leaves a preparatory school the better for him. He often has to begin *de novo* in the public school, and this process cannot be gone through with safety after a certain age.

Theoretically I do not think that much is to be

said for entrance scholarships; but the practical difficulties in the way of their abolition are very great. In any case the examination ought to be so managed as to secure the election of the able boys rather than those who owe all they are to having been specially prepared. At that age the power of assimilation of instruction is probably not to be distinguished from general ability, but the questions set should have a wide range, and though special excellence in one subject might compensate for deficiency in others, the award should generally be on the aggregate of marks, and unexpected and out-of-the-way questions should carry weight. A protest against the giving of scholarships in preparatory schools would probably be as futile as the practice itself is iniquitous.

Looking, then, at the general question, it would seem that though the existing system is not ideal, and perhaps admits of improvement in some points of detail, yet under existing circumstances it is the best that admits of practical application. It is essentially a democratical system, and has already done much, as it will do more, to break down the barrier between class and class, and open a career to the best intellects of the rising generation. It was first imposed on the schools of England, as a whole, under the recommendations of the Endowed Schools Commission of 1868. No one who compares the state of things set out in the first volume of the Commissioners' Report with that which exists at present can doubt that the improvement is very great, and that improvement is very largely due to

the introduction of the principle of competition. If the standard of education throughout the country has been raised and maintained at a higher level, if teaching has become more earnest and learning more real, we may be thankful for the result, however much we may deplore the existence of individual cases in which a boy has suffered mentally, morally, or physically in consequence.

COMMERCIAL EDUCATION

BY

A. T. POLLARD, M.A.

March 1891

COMMERCIAL EDUCATION

THE subject of this paper is essentially commonplace in character, and I propose to treat it from the practical side. It would be difficult, I fancy, to say anything new on so trite a question, and I have simply endeavoured to indicate what is practicable. The term "Commercial Education" includes two things — the education which should be given to boys who leave school at the age of fifteen or under, and the education suitable for boys remaining at school till seventeen years of age who are intended for a life of business. We all agree in preparing boys at school to some extent for their subsequent careers—even the oldest public schools have their army classes or their modern sides, which are often army sides; but as the openings for boys in commerce are infinitely various, and vary indefinitely with the locality also, it is obvious that a commercial education must mean different things for different boys. In a school only a rough average can be struck. Recently the London Chamber of Commerce suggested to schools a curriculum which would satisfy the needs of commercial men. This curriculum contained almost

everything that any one could desire—much more in the opinion of schoolmasters than is practicable in the schoolroom, and some subjects, such as deciphering German copy, which I, for one, should wish never to see introduced into any school. The question arises, Can the wants of commercial men be satisfied in one school at all? For my part, I am appalled when I consider the endowment that would be necessary to secure the adequate teaching of so many alternative subjects; certainly no boy could learn them all, and, if a high standard were to be attained in the subjects attempted, nearly all must be begun comparatively early in a boy's school life.

The special difficulties of commercial education do not occur in what has hitherto passed for secondary education, the criterion of which has been a fitness in the subjects taught to open out the mind, irrespective of practical utility. Classical, mathematical, and scientific men may argue as to which of their studies is the best, but they have a common ground of reasoning in the wish to develop the powers of the mind. The commercial man seeks what is of use; he wants, if possible, a trained product, but the product must be an immediately useful product as well.

It will be desirable first to draw attention to the more elementary signification of the term Commercial Education—the education of boys who enter schools at from eight to ten years of age, and leave at ages varying from fourteen to sixteen; and my experience is that it is the dull boy who is most likely to remain till sixteen—he remains to that age because it would be hopeless for him to leave school earlier. The

education given at a Public Elementary school is all that such a boy needs for immediate use, but employers require moral qualifications as well as intellectual, and are always eager to obtain boys of a higher social grade, and a little older than the Board-school scholar usually is. For business purposes, they want good handwriting, good arithmetic (including mental arithmetic, rapid calculation, and familiarity with foreign systems of money, weights and measures), good English, shorthand, and book-keeping. They also want intelligence and accuracy, but I believe that they do not care one iota (I am speaking of employers) through what educational media the wits of the embryo junior clerk are sharpened.

Handwriting, Arithmetic, English, Shorthand, and Book-keeping being essential subjects, I will first dwell on the advantage of handwriting being taught by special masters: in the schools with which I am acquainted, I have been much struck by the high standard attained when this is the case, and with the immediate drop in the quality of the writing when the special master is withdrawn. Of arithmetic I need scarcely speak. As to English, boys commonly leave our schools nowadays unable to write a continuous piece of English composition with even moderate success, and, commercial education apart, this defect urgently needs remedying. In the case of shorthand, I am bound to confess that, though its introduction into commercial schools is inevitable, I begrudge the time given to it; the arguments which require the teaching of longhand in a commercial school, or in any school, justify *pari passu*

the teaching of shorthand, but one must lament that the exigencies of modern life require two hands instead of one. Personally, I have not met any one engaged in commerce who expected that more would be done for shorthand at school than the teaching of the system. Practice, as in the case of music, must be gained out of school hours. The aim of a school is not to make boys "reporters." Book-keeping, on the other hand, though it is the fashion to decry it, develops clearness of thought, and needs no justification. But business men, as far as my knowledge goes, do not wish boys to be taught the subject further than its elementary principles; the methods of book-keeping in different business houses vary greatly, and it is often a serious inconvenience to an employer for a boy to come to him "knowing too much." Practically in teaching, the book-keeping lesson is combined with the writing lesson in the middle forms of a school, and scarcely calls for any appreciable addition to the time which inevitably must be given to handwriting, and it supplies a definite subject round which the all-essential writing lesson may turn.

So much may be said upon the necessary subjects; but how are we best to develop the mind of the future junior clerk with the time at our disposal, when we are untrammelled? Mathematics, some form of natural science, language-teaching other than English, with history and geography and drawing, will be the subjects. The amount of mathematical training possible will be small, as arithmetic absorbs so much of the otherwise available time; but I think it is essential to endeavour

to take boys through the first book of *Euclid*, in the hope that a clear perception of the difference between demonstrative and probable reasoning may be gained, but I do not believe more to be possible. In regard to algebra, even less is attainable, and if a boy could be familiarised with symbols to the extent of knowing simple equations, and doing problems thereon, there would be no reason, I think, to complain. It would be undesirable on many grounds for a boy to leave school without a slight introduction to algebra. Some difference of opinion might reasonably arise as to the particular form of natural science that should be taught to comparatively young boys; my own opinion is clear that, except for the youngest, the subject should be chemistry. It has the one great merit of being definite and exact. A boy learns through it the idea of perfect regularity and law in the external world, and quantitative as well as qualitative results can be attained without a knowledge of mathematics. Chemical lectures which appeal to the eye only are a parody of science teaching and education; practical work is indispensable, if real training is to be gained. Under the head of science it would be my desire to include practical mechanics. Many a boy who could not hope to attain the stage of learning theoretical mechanics at school, could be brought to see and understand the main principles of the subject through mechanical appliances. The mechanical laboratories which are springing up in every part of the country seem likely to have a most useful future; and it would be a good thing if they were commonly

found in schools. The comparative claims of Latin, German, and French, for the language element in our clerk's education, come next for consideration. No one would wish to exclude one modern language, and advocates of Latin would prefer French, because it can be taught with Latin in a way that German cannot be taught. For my part, I would strenuously urge the total elimination of Latin from the studies of our junior commercial boy, and make his foreign-language training rest entirely on French and German. To my own mind it is an unanswered argument in regard to Latin that the mass of boys (and the mass must be the guide) can make no adequate progress within the time allowed. What possible good can it be to a boy if, after several years of learning Latin, he is incapable of translating the simplest continuous piece of English into that language, and if he can only spell out with difficulty selected passages from Caesar's *Gallic War* or from Cornelius Nepos? I am not drawing an exaggerated picture when I say that this is an exact account of the state of knowledge in regard to Latin with which most boys have for years past been in the habit of leaving school for commercial life. The substitution of German gives an interest in work to boys who felt none before. Those who could not learn Latin easily cannot learn German easily, but they do not rebel against it; they may find a grounding in the grammar useful hereafter, and while they would certainly discontinue Latin on leaving school, they may carry on German in evening classes after business hours. At any rate, the stage

reached in German is relatively higher than in Latin, and even if, educationally speaking, there is a deficiency in quality, it is made up in quantity. Geography and English history I pass over without comment, briefly stating that I use geography in the widest sense of the term to include physical, political, and commercial geography, and that I should wish reality to be given to the lessons in that subject by the formation of a museum to illustrate specially its elementary commercial side. Boys should learn drawing continuously from the first, and the training of the hand and eye should be extended by practice in the workshop out of school hours.

An average boy of fifteen years of age would leave school, if this course of instruction were carried out, well grounded in arithmetic, having a sound idea of accurate reasoning, a theoretical knowledge of some system of shorthand and of the principles of book-keeping, trained to some extent in hand and eye, with a capacity for reading and writing easy French and German, and with a thorough knowledge of the accidence of both languages, knowing a good deal of geography and English history, able to express himself fairly in his own tongue, and with elementary but true conceptions, practically gained, of law and force in the external world.

For boys who remain at school longer there would naturally be a choice between a Scientific Division (which would tend to keep boys at school and would secure for them some amount of general education), and a continuance of education on the lines of the work begun in the lower forms. At this stage the

geography lesson might well be restricted, while history would receive greater attention. The history of the last two centuries would be particularly studied; and to the study of history, pure and simple, would be added the more scientific study of its phenomena as presented in political economy. Political economy is studied at the universities, and at Oxford it is one of the subjects in which the passman commonly takes his degree. For the schoolboy who is intelligent,—and, unless he is willing to work, he does not remain at school,—some initiation into its principles might well be tried. Many a man never attempts to think out accurately in after life the problems with which it deals because he has not the energy after leaving school to grapple with a complicated subject from its very beginning. In regard to handwriting, shorthand, and book-keeping, I would suggest that they be kept up out of school hours in optional classes. The remainder of the work would now be languages, science, mathematics, and literature. The conversational side of modern languages (French and German) must be strongly insisted on; natural science teaching must be extended and taken to include physics as well as chemistry; mathematics would be pushed a few stages farther; and a boy should be civilised by every possible effort to create in him a taste for literature and a literary sense. If funds are sufficient and the demand is great, Spanish and Italian might become alternative with French and German (for if boys could not be taught these languages at school they would leave, and discontinue their general education), but the cost per head

would be very heavy. Very few boys, even in a large school, would avail themselves of the higher modern side teaching at all; and if for these a double set of rooms and a double staff were to be provided, few schools could undertake the work.

In this second stage an alternative to science might be offered, and Latin might, if desired, be the alternative. Some boys undoubtedly take no interest in natural science, and it is useless to press it on them; others, without having a distaste for science, have a genuine taste for languages, and some boys would welcome the chance of creating between themselves and boys educated on the older lines that bond of union that comes from common studies. A boy of any real ability would at the age of twelve or thirteen, or earlier, accomplish the elementary stage of commercial education, and would have ample time to attain a fair knowledge of Latin before leaving school. With the study of Latin could be combined the study of classical history, leading up to the comparison of ancient and modern social and political problems.

There are two difficulties which hinder higher commercial education—first, there are no endowments to stimulate it; secondly, there is no security that a boy may not find himself behind in the race if he defers his entrance into business life till a late period. May it not be wiser for him, a parent will say, to leave school early, begin work, and advance himself by evening study and tuition? Matters are, I think, at present in too transitional a state to enable a clear answer to be given to this question, but,

if it can be shown that it is worth the while of a poor boy (and the question primarily concerns the poor boy) to remain at school and receive the higher training, I certainly do feel that the education which he will have received will be a liberal education. At present we send up to the universities boys who have specialised in mathematics or science, and are scarcely able to do the minimum of Latin and Greek needed by the universities, or able to write English satisfactorily; and this is usual in schools which would be insulted if they were deemed not to be giving a liberal education. A boy educated on commercial lines would not be less well-trained, either in point of range or difficulty of the subjects studied, than boys who are now sent up, let us say, to win modern history scholarships at Oxford. Unless the modern side education of the public boarding-schools is to be denied the name of liberal, commercial education may safely lay claim to it as well. Success in the conversational side of a language, of course, need not imply a trained intellect, but because a courier may speak half a dozen languages and still be an uneducated person, it does not follow that modern languages, as taught in a school, with due attention to literature, grammar, and philology, even though the conversational side is strongly insisted on, would be without educational value.

The cry for commercial education is essentially a cry for a general as distinct from a special education; on that ground, if for no other, I welcome the cry, and believe that it will tend to raise the general level of intelligence. There is no antagonism in it to the

pursuit of classical studies, where time and circumstances permit, and it would be much to be regretted if the classical schools of England were to lose all control over this species of education. Nothing but good can come of the maintenance of the old and the new in one school. Commercial schools, dealing only with commercial boys, would gradually become more and more commercial in character—training would be absolutely sacrificed to immediate utility, and boys thus taught would completely lose touch with the highest education given in the country.

For myself, I have long looked forward to the time when modern and classical education should be fused, or nearly fused, together. The fusion would be easy if boys proceeded through the study of modern foreign languages to the study of Latin and Greek, and if the scholarships given to boys on leaving school, both by schools and by the colleges at Oxford and Cambridge, were awarded after examinations which mainly recognised the older studies but at the same time included a large modern language element, and if the teaching of Latin and Greek were transferred somewhat from the schools to the universities.

The following Table contains a suggestion for the apportionment of school hours (where there are 25 hours of actual work in school per week) at the various periods of a boy's school life. It contemplates the case of a distinctly average boy.

Ages of Boys.	Divinity.	English.	Handwriting.	Arithmetic.	Shorthand.	Handwriting and Book-keeping.	Geography.	History.	French.	German.	Mathematics.	Science.	Drawing.
15 to 17	1	1½	—	3	—	—	1	2	4½	6	2	3	1
13 to 15	1	1½	—	4	2	2½	1½	1	3	4	1½	2	1
11 to 13	1	3	2	6	—	—	2	2	3	4	—	—	2
8 to 11	1	4	2	7	—	—	2	2	4	—	—	—	3

THE PROSPECTIVE CHARACTER OF SCHOOL TRAINING

BY

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July 1887

THE PROSPECTIVE CHARACTER OF SCHOOL TRAINING

THE statement that school training should be a training for life is so hackneyed that one hardly likes to make it. There is another statement that seems in danger of passing into the same region—the statement that public-school training, as at present constituted, actually *is* a training for life. Now it must be at once conceded that in this latter statement there is much truth. Public schools, as at present constituted, without doubt do give a boy a kind of training for life, such as he can get nowhere else. They train him admirably for one side of life—that side which is so well known as the "rough and tumble" of life. And let it not be thought that such a training is of little value. It is of great value. But—and this is a point deserving very careful consideration from the schoolmasters of to-day—this training has been such as it is for many generations. Long before the dawn of modern public-school training—*i.e.* before the days of Dr. Arnold—it would have been just as true a statement as it is to-day—possibly more so—that public schools gave a boy an excellent training for the rough and tumble of life.

But they do much more than this, and have done for many generations. There is about the members of a good public school a something which cannot be too highly valued—what we all know by an expression which has become almost cant, what is called a *good tone*. All honour to public schools that it can be said of the best of them that they possess a good tone. Further, the very use of the expression, "the best of them," points to the fact that one public school may produce this tone, and one may not. The thing, therefore, is clearly not mechanical and automatic. All this evidences effort and energy and devotion on the part of schoolmasters. Further, there has been, ever since the days of Dr. Arnold, a constantly increasing tendency towards the production in public schools of some of the highest graces of character and conduct—gentleness, honour, trustworthiness, truth. And assuredly within the last generation there has been an increase of all this in schools. How far this has been due to the general tendencies of the age, and how far to the special efforts of schoolmasters, is an interesting inquiry, but one which cannot now be entered upon. Still, making every admission regarding the spirit of the age, I believe no judgment would be a fair one that did not assign much of the improvement in schools in these higher matters to the zeal and devotion of schoolmasters. And never were this zeal and this devotion more apparent than at the present time.

And yet, if the truth must be spoken, with all this undoubted devotedness of schoolmasters, the very best schools are failing considerably in this very

matter of preparing boys for life. And what makes the thing all the more perplexing, and even exasperating, is that this most clear want of success is due to causes some of which are almost entirely within the control of schoolmasters themselves. The remedies are, many of them, simple in their application, and certain in their results.

But it will be necessary now to go back and state what was meant by the affirmation that the best present school training, though eminently successful in some of the highest matters of all, yet fails to give anything like a reasonably satisfactory training for life.

In a single short paper of this kind much must be stated with bare brevity which requires to be stated at length and with much illustration. But what has to be stated is clear enough.

(1) The deficiency—in so far as it exists—of public-school training as a training for life.

(2) The reasons for such deficiency.

(3) The remedies.

The subject is very big. The time for its treatment in this paper is very small.

I could not have undertaken to treat so large a subject so briefly had I not known that I was addressing men to whom the consideration of educational subjects is very familiar, and who would not therefore be likely to misinterpret a meagre brevity, and even a bluntness of treatment. I wish it to be understood that the paper must be regarded as a completely ill-proportioned fragment.

I am also not forgetting that, when I am

criticising schoolmasters and school arrangements, I am criticising myself. I am also not ignoring the difficulties, both from inside and outside, of introducing changes. And lastly, I very strongly deprecate ill-considered changes, almost as strongly as I do the refusal to endeavour to introduce changes that have been well considered and have met with the almost universal approbation of schoolmasters, even though such approbation may sometimes be expressed by individuals rather than by bodies, and privately rather than publicly.

First, then, as to the deficiency in public-school training as a training for life.

There will be a general agreement that, in considering the success or failure of school training, we must consider such success or failure in so far as it is applicable to the *average boy*. It would not be fair to take exceptional boys of either extreme.

How equipped, then, for the journey of life does the average boy start as he leaves school?

To avoid the danger of dealing with mere generalities, we will consider a particular example. Let us take the case of a boy belonging to a very numerous class, a boy who goes into what is called "business"—starts his life, that is, in an office.

Should I make an over-estimate if I were to say that, including Home Government appointments and the legal profession, into this class there enter from one-third to one-half of all the boys educated at public schools? Let us take, then, a member of this class, bearing in mind also that he is an average boy.

How equipped for the dangers and difficulties of his life does he leave his school? What has his school done for him to meet these? Much generally; little particularly. What are his difficulties and dangers? If we look into his manner of life we shall see into the heart of them.

Speaking generally, he may be said to be engaged indoors from nine or ten in the morning till five or six in the evening, excepting on Saturdays, when his afternoons are free, and on Sundays. His dangers begin when his office hours end—*they begin with his leisure.* And thus we bring the matter at once to the test: HOW HAS HIS SCHOOL TRAINING FITTED HIM TO SPEND HIS VACANT TIME?

Here lies the test. If at school he has learnt that which will enable him now to spend his vacant time pleasantly and profitably, then indeed has his school been to him a veritable *alma mater.* And precisely in proportion as it has done so has it succeeded, precisely in proportion as it has not done so has it failed, in its mission. Are we agreed upon this? But precisely here, I am afraid, will it be found upon investigation lies the weak spot in our public-school training.

We will return to our average boy of business. He has just left school and entered an office. Let us suppose it is the winter season. Say it is five o'clock when he turns his back upon his office. It is quite dark. He has six hours of vacant evening time before him in which to find himself occupation. He must have some means of getting rid of his

pent-up vigour and energy—pent up for many hours. In other words, he must have occupation and excitement, and, if he is to be healthy and safe, this must be both mental and physical—occupation both for muscles and brain and nerves.

Has, then, his school training resulted in making him an ardent believer in, and practiser of, daily outdoor physical exercise as a necessity for a wholesome and healthy life? That is, has he not only taken such daily exercise at school, but had he got, whilst at school, to regard it as *wrong* not to take it? Has the thing become a part of his principles? Does he—to use a humble illustration—does he regard the taking of daily vigorous outdoor exercise in much the same light that he regards the taking of his daily cold tub? Has it become to him a necessary daily habit, the neglect of which would make him feel discomfort and something like shame? If this is so, then, indeed, has his school done much for him; it has bestowed upon him a gift the value of which—physically, mentally, morally—is incalculably great.

But is it so? How must we, as a body of schoolmasters, answer this question? Is it so with anything like an approach to completeness? Is it so in a modified degree? Is it so at all? I certainly do not answer all these three questions in the negative. We must each answer them for ourselves, according to our knowledge of the school or the schools that we know.

But, to apply a much more elementary test, setting aside altogether the question of whether such

a boy has acquired beliefs and principles in this matter of daily outdoor exercise, is it certain that he has even taken a reasonable amount of vigorous outdoor exercise, reasonably dressed, every day? I deeply regret that it would be impossible to give an affirmative answer to this question in all cases. I fear, then, it must be sorrowfully confessed that we have no good grounds for supposing that it is anything like certain that a boy leaves school with habits, principles, beliefs regarding the necessity for thus taking daily outdoor exercise, so formed and fixed within him as to force him to overcome all obstacles, and to insist each day upon taking such exercise as he insists upon taking his tub. I am well aware of the extreme brevity of the statement upon which I have ventured to form this conclusion; but it is only too easy to produce numbers of facts to prove it.

But even though it may be true that his school training has left the boy of business but ill prepared to make a right use of his time physically, perhaps it will be seen to be otherwise when we look at the mental side. We will suppose that he walks straight from his office to his lodgings, that he takes no hard physical exercise, but finds himself in his rooms at, say, six o'clock, with the whole long evening before him. How has his school training—for he has just left school—assisted him to fill up this long evening pleasantly and profitably? It is a question of the deepest importance. The answer to it—and I make it, as a schoolmaster, filled with a sense of great sadness and shame—the answer is that, speaking generally, it has directly helped him scarcely at all. As

a schoolmaster, I must not be content merely to fall back upon the eulogium which I passed upon us a few minutes ago, and say that this young man may have taken with him from his school a good tone, with all that this implies.

Let us look the thing fairly in the face. Here is a young man, rejoicing in his strength, filled with the strange and indefinable dawning consciousness of manhood, filled with passions, with the natural yearning for the exercise of his bursting powers. What is he to do with all this from six o'clock till bed-time? At school these hours have been well filled up for him. How is he now to fill them up for himself? Did we, his schoolmasters, sufficiently realise this when he was at school? Did we regulate his mental pursuits with the *vacant hours* in view? Or were we content if we provided for his evening hours at school for him, thinking little of how he should provide for his evening hours elsewhere for himself? We must make such answer as we can. We did much for him if he left us with a good tone. "This ought ye to have done, and not to have left the other undone." He leaves his office and walks back to his rooms, and the night hours are before him, and towards their pleasant and profitable employment he has taken with him, as the contribution of his school—*a good tone.* It is the old story. He is perfectly willing to make good bricks—his good tone prompts him to this—*but the materials are not at hand.* What, briefly, is there open for him to do? I must really be allowed, after all, to assume that he *has* taken some hard bodily

exercise before the night and night occupations intervene. For, indeed, I at least have nothing to offer, no occupation, no excitement, no outlet for his energies, which will ensure his moral safety if he has not previously exercised his body, and exercised it with genuine hard physical work. You must let me postulate this, for I should be guilty of something like shameful insincerity if I attempted to prove that a vigorous and energetic young man could find a sufficient and safe outlet for his energy and vigour by the exercise of his brains alone. You must, then, let me assume that, somehow or other, he has managed to take some hard exercise during the day, and has still to provide for some hours of vacant time at night. Well, then, he is not physically restless, but he craves some mental excitement, some material upon which he may exercise his mind. How has he been helped towards the possession of such material by his school? It is plain that there are open to him various means of occupying himself, pleasantly and usefully, in the evening. It may be sufficient sometimes to remain in his own rooms, and in them he will find pleasant occupation. Again he will sometimes desire to gratify his social instincts, and he will seek amusement and interest among his fellows. How has he been helped to do all this wisely and well by his school training?

In order to answer this question we must consider what habits, interests, acquirements he must possess, in order to give him the best chance of rightly using his evening hours. These fall, I think, naturally under two heads—intellectual and artistic

—the latter being known commonly by the name of "accomplishments."

I much regret that the shortness of time forbids anything but the barest sketch of what is to follow, and I wish to say that I am painfully aware of the impossibility of treating this subject with anything like adequateness, so briefly as I must treat it. For what follows must be chiefly of the nature of a summary—headings where there should be chapters.

He must, then, if he is to have a decent chance of employing his evening hours rightly—he must have brought with him from school intellectual tastes, and if he has artistic aptitude, this aptitude ought to have been cultivated there. That is, he must possess a general interest in, a general bias towards such things, and he must have advanced as far as possible in the knowledge of the various subjects.

First, regarding intellectual matters, he should be generally intellectually interested, and he should have acquired the habit of reading good books. Has he learnt this at school? It must be at once allowed that to make an average boy intellectually interested must be a difficult matter, though possibly not so difficult as schoolmasters generally assume it to be. But, setting this aside, what of the habit of reading good books? Has his school done anything to see that he has acquired such a habit? It has taken care, perhaps, that he has read some "English" as a part of his "lessons." But has it disengaged such reading from the ordinary school work, and yet taken care that such reading has been done? What guarantee does a school give that an average boy,

when he has left it, shall have been introduced to the best English literature—the best, that is, that he is able whilst at school to appreciate? What pains has it taken on this subject? Does it regard it of the very utmost importance that a boy should leave school with a natural bias in favour of *good books*? Does it regard it as often necessary to his safety that he should have acquired what is called the love of reading? If so, I must again persistently ask, What steps has it taken to see that he leaves school in possession of such a love? We must answer this question also as best we may.

I can say nothing now regarding the cultivation of artistic aptitudes and the encouragement of artistic tastes—a love for art. It is a matter difficult of execution, and of much complexity.

I cannot say whether, in this brief space, I have been able to make clear to you my grounds for holding that school training does not succeed in fitting a boy to fill up his vacant time pleasantly and usefully—*i.e.* does not succeed in training him for life. But I believe I may assume that I have gone some way towards proving it, however brief my treatment has been. I must now pass on to consider the causes for such failure. I can do little more than merely state two of the main causes, and must omit anything like an expansion of the statement.

First, and far first, comes *Competition*—that curse of anything like an ideal education. It intrudes itself everywhere as the great disturbing element. It almost paralyses our endeavours to train a boy on the basis that the child is father of the man. Indeed,

I sometimes feel something akin to despair in the face of this remorseless creature, which seems to me, from the schoolmaster's point of view, to have upon it all the marks of all the beasts. I fear I must content myself now with mere abuse of it, especially since I have nothing now to suggest towards either its limitation or its extermination, though I have tried to suggest something elsewhere in the direction of its limitation.

Secondly comes the want of imagination among schoolmasters—the difficulty we find, I think, in putting ourselves in the place of an average boy at school, and, yet more, when he has left school. This is a subject of very deep interest to me, and there is much material for illustrating the substantial truth of the above statement. I can now only put down certain heads.

First, the schoolmasters at the leading schools are now almost invariably first-class men. They have experienced little difficulty, comparatively, in acquiring, for example, language. All this is capable of great expansion. Further, they have not usually been exposed, in the course of their professional training, to anything like the same moral temptations that most professional and business men are exposed to. Anyhow, I must now merely repeat that it is my opinion that a schoolmaster usually finds it very difficult to effectually put himself into the place of an average boy, particularly into the place of that boy when he is exposed to the difficulties and dangers of life, after leaving school. I specially call your attention to this subject, inasmuch as—unlike competition

—the thing rests in our own hands. It is, as I fear cannot be said of competition, capable of immediate improvement by schoolmasters themselves.

I have left myself no time to discuss the third, and far the most important, division of the subject—the remedies for such defects as exist, for such failure as there is to train boys for life. The general lines that would be taken may have become evident, at least indirectly, by the method of treating the subject hitherto. The remedy evidently must lie in the direction of furnishing a boy, while at school, with certain habits and tastes, the conforming to which will render him more likely than he otherwise would be to fill up pleasantly and usefully his many vacant hours—to resist the horrible temptations of *ennui*.

I can, perhaps, better afford to pass by all mention of things physical, inasmuch as I have made some remarks, bearing upon this subject, in a little book that some of you have, I believe, read.

I will make one suggestion only, concerning things intellectual. I would suggest that every boy, in every class, read to himself a good English book, adapted to his age and capacity, for at least one hour daily, in class, and that the master should merely seek to interest the class in the book they are reading, by talking to them and questioning them about it—but that the boys should not be formally examined in it, should not, at any rate, be *marked* for it, at all. It would be quite easy to see whether or no a boy was really reading the book with interest. I shall do no more than suggest this, and state, without arguing the question, my opinion that by this means greater

assistance might be given to a boy towards inducing in him the love of reading and general intellectual interest, than would seem possible to any man who has not reflected upon all that such a practice might mean to a boy.

I append two questions for your consideration.

(1) Are we justified in allowing an average boy of eighteen to leave school without having ensured that he shall have quietly read and absorbed a considerable amount of noble English literature, apart altogether from what he does as a *lesson*?

(2) What has an average boy of seventeen or eighteen, who has not reached the upper half of the Sixth Form, gained intellectually by his classics—his Latin and Greek? Ought he to have gone on so long in *both*? Ought he not to have read masses of English literature in lieu of some of his Latin or Greek?

What I have to say now upon this great subject of training a boy for life must end here, with the exception of a few words, mainly recapitulatory.

No school training is worthy of the name that does not train a boy for life. Many schools go a long way towards doing this, performing almost all that is most important and most difficult, but fail —and fail conspicuously—mainly owing to certain deficiencies, most of which are easily remedied.

Certain causes for such failure have been brought forward, and what may perhaps be described as a sample of the remedies has been suggested. But I wish, at the end, to make one point clearly established. It is this. If schoolmasters would, as a

body, for ever bear in mind that it is not the *boy* they are educating, but the MAN, then I, at least, should feel comparatively at rest as to the ultimate result. For the ability, energy, and devotion of schoolmasters are unquestioned. But I am sure—I am as certain as I can be of anything demonstrable to thought and observation—that at present the greatest and the most dangerous error of schoolmasters is just this, that they too narrowly centre their efforts upon the *boy*, to make him morally, physically, intellectually satisfactory at school, and to enable him to pass his various mental examinations on leaving school. Our range, that is, is a too limited one. If I have succeeded in bringing this home to you I am more than content—more than willing that you should dispute the value of such suggestions as I may have given by way of detail.

What we should be mainly concerned with as schoolmasters is, I believe, to realise clearly for ourselves what is the life of an average boy when he leaves school, and to make all our school arrangements with this in view. For just in proportion as a school shall have helped a boy to occupy his *vacant time* in the day and in the night usefully, healthily, and pleasantly, will it have been valuable to him and to the community of which he is a member. No man can, I think, deny this who knows anything about the life which an ordinary young "business" man is in danger of leading—"engaged," as has been said in words that in their truth and the acquiescence given to them by us strike a chill into

my heart—"engaged in the often vain struggle with the temptations of a great city."

It is as a contribution towards making this struggle less often a vain one that I have brought this subject before you.

THE TEACHING OF HOLY SCRIPTURE

BY

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THE TEACHING OF HOLY SCRIPTURE

It is a significant feature in English education that while a fierce war has raged round the conditions of religious teaching in elementary schools, the authorities of public schools are left practically free to choose their own lines and follow their own methods. This advantage is so conspicuous that we might be tempted to adopt Prince Bismarck's reiterated maxim "quieta non movere."[1] But quiet has a double danger. Quiet waters sometimes stagnate, and a quiet surface sometimes conceals a gathering storm. And if we try to realise for ourselves that day of reckoning which sooner or later comes for all opportunity, we shall be more blind or more sanguine than circumstances warrant if we assume that neither of these dangers exists at present. Those who have had longest experience of teaching Holy Scripture in public schools assure me that the standard of knowledge has declined and is declining; and it is noteworthy that the examination in the rudiments of Faith and Religion has been dropped at Oxford

[1] Speech to Conservatives of Kiel, April 17, 1891.

as a necessary part of the examination for a degree. It was found impossible to make it a reality—it was a farce, and tending to become a blasphemous farce. Yet it was in some real sense a test of the results of religious teaching in public schools. For the majority of those from whom no respectable standard could be exacted were educated in those schools, and when one considers the value we profess to attach to this teaching and the pains we take over it, it is humiliating to reflect that we have created more ignorance than knowledge, more dislike than love for the sacred narrative.[1]

For this state of things three reasons may be assigned. First, as Dean Church has pointed out,[2] the tendency of the Oxford movement as compared with evangelical theology was to divert men's minds somewhat from the study of the epistles to the study of the gospel narrative. So we may add, in contrast with the Puritan tradition the tendency of modern religious thought in England has been to divert men's minds somewhat from the Old Testament to the New. To an Anglican of to-day the Old Testament is not and cannot be what it was to Cromwell and his officers; but it is because we believe the New Testament to be so much more. Secondly, while in public schools most masters are scrupulously careful to leave their boys

> "Their early Heaven, their happy views;
> Nor let a shadowed hint confuse
> A life that leads melodious days," [3]

[1] See Note on p. 168.

[2] *Oxford Movement*, p. 167.

[3] "In Memoriam."

there are some who frankly reject the miraculous altogether. The mischief of such teaching is obvious. A boy may pass from a master who believes in and who teaches the literal accuracy of the Pentateuch as a whole, to one who takes his methods and his results from the "Bible for the young." What hope could we have of systematic teaching of Roman history if after receiving instruction from one master who told him that it was exceedingly doubtful whether such a person as Romulus ever existed, a boy passed to another who told him on no account whatever to question any single detail in the narrative of Livy? Thirdly, a difficulty arises even with those who are still very conservative in their views. In spite of all that has been written about the Old Testament, and at a time when most prominent and orthodox members of one of our most orthodox dissenting bodies[1] formally profess their renunciation of any theory of verbal inspiration, when our boys read in Reviews the most unsparing attacks upon the Bible, the formal and official attitude of teachers as a whole to the Bible is one which assumes this theory. There is the very greatest hesitation in acknowledging any discrepancies or errors in the narrative. Examination papers are wholly uncritical. The Scripture paper of the Universities' School Examination Board confines itself to questions on more or less obscure incidents, and more or less recondite texts. This is perfectly natural, and doubtless better than indiscriminate

[1] Professor Davison on Inspiration, Wesleyan Chapel, City Road, March 16, 1891.

suggestion of revolutionary ideas. But this teaching must be hesitating, it must be unreal, it must be sterile. The first suggestion of criticism is like the letting out of water, and if a theory so definite as that of verbal inspiration is to be abandoned, it is difficult to find anything equally definite to put in its place. It is to this difficulty the present paper is addressed, for we have a solemn duty to discharge, and unless we can show positively what the Old Testament is, and make it a living and a loved reality, its study will continue to decline, not from attacks from without, but from sterility within, because we teach the history as a string of barren facts without showing the unity in which they all must centre, the Divine purpose they must all subserve. And if there be a danger in opening this subject, it may be lessened if the duty is undertaken by one who was trained and is working under the conservative traditions of a cathedral school, though he may doubtless make errors both of exaggerating and of misrepresenting opinions which he does not share, and conditions under which he is not as a fact obliged to work.

If then there be difficulties in this matter which are pressing, and a duty which is obvious, it is perhaps surprising that headmasters have not taken the opportunity of their Conference for discussing it; for if on a matter the most important and the most perplexing there is no advantage in mutual counsel, we may as well abandon the idea of conference altogether. However that may be, there seem one or two suggestions which might with advantage be made.

First, we should point out that the very various

preliminary training of the boys we teach creates a peculiar embarrassment in this subject. In Grammar and History we find of course boys coming to us in all stages of ignorance and under all varieties of discipline: here we have merely to supply defects: but in Bible knowledge they bring not only difference of knowledge but difference of attitude. We have to deal with groups of boys on one of whom it will have been impressed that every syllable of the Bible is a sacred thing, while others will only have caught, perhaps from circumstance or association, a vague impression that the Bible is somehow different from other books, but who have been allowed to derive their notions of it entirely at hap-hazard, without any formal effort whatsoever to teach them what it says or to explain to them what it means. Here we should try and realise so far as we can the average attitude, and use every precaution in our power to begin from that, both in the constructive and destructive (if there be a destructive) part of our teaching. We shall thus avoid crude enunciations of general ideas which must mean utter shock and dislocation to the minds of some, and probably to the very boys who would profit most from more carefully suggested thoughts.

Secondly, the difference of age and difference of ability of boys which create their own problems for other branches of study have in like manner their peculiar difficulty here. Premature suggestion elsewhere is simply forgotten or not grasped at all. In Bible teaching it is generally misunderstood, and remembered in a seriously misleading shape.

With regard then to conscientious "difficulties" which men feel in teaching some parts of the Old Testament, it will generally be conceded that it is no part of a teacher's business to propound every difficulty he feels, or every light he believes he has gained. And this limitation is imposed not only by parental wishes and popular opinion, but by the simplest rules of the art of teaching.

But a headmaster will feel that all questions of conscience cannot be settled by this formula, and will find it necessary to face one or two plain questions, one of which has acquired some prominence from the action of the London School Board.[1]

(1) Is it right to entrust the teaching of the Bible to every form master, *quand même*, without any reference to, or endeavour to discover, the views he holds or the methods he adopts?

(2) What is the least definite position which would be accepted as qualifying a teacher? what kind of negative position should disqualify?

(3) Is it right to allow the teaching to be entirely at the pleasure of each individual master without some effort to secure a common aim and purpose?

With regard to (1) and (2) I would observe that it would be madness to insist upon the same standard everywhere. I merely suggest that it is each headmaster's duty to recognise explicitly, as he doubtless recognises implicitly, the duty of asking himself the question and coming to some answer, and that it is not

[1] "Mrs. Besant said teachers had no right to use their position as teachers to promulgate their own opinions against the religious views of a majority of parents."—*Times*, March 7, 1891.

right merely from reasons of convenience and organisation (as I fear has sometimes been the case) to force Bible lessons upon men who are anxious to escape from them as a task for which they feel their views unfit them. Every great school has its cycle of Bible teaching to secure that some order is preserved in the matter studied from term to term ; it is surely as important that the headmaster should endeavour with his colleagues to secure some uniformity of treatment and general acceptance of a line to be followed, so as to prevent the utter uprooting and dislocation of belief, the muddle and confusion of view, which would be caused by a boy passing through the very various teaching he will otherwise receive.

It is impossible, then, that interest should revive in Bible lessons unless they involve something more than the mere learning a set of facts. Even in the past generation, when each single fact of Bible history had for teacher and learner a value as an incident recorded "by the finger of God," which it may seem now somewhat to have lost, yet there was much beside the inculcation of fact expected from the teacher. This lay largely in the emphasis of, and the declaration of, the significance of the miraculous element in the Bible—the emphasis of types, that is, teaching that special incidents in the lives of Old Testament saints were intended by the Holy Spirit to foreshadow or prophesy the similar details in the life of our Lord : it involved of course similar teaching about prophecies ; it ended with some moral, sometimes forcible but frequently jejune. Everything here was definite and precise : there was no suggestion

of natural, concurrent with and subsidiary to supernatural causation—the supernatural stood out sharp and distinct; there was no appreciation of gradual growth, no analogy with other circumstances or other histories, no connection with contemporary incidents. Each circumstance, each character, was like the people of Israel—isolated and unique.

In giving teaching of this kind it is obviously impossible to get any staff of an ordinary public school to agree; it does not follow that there is no scheme which might be accepted.

Such scheme would be found, if at all, not as has sometimes been done by taking isolated facts or narratives—the Fall, the Flood, the story of Balaam and of Jonah—and asking whether a common method of treating them may be found; that we may at once acknowledge to be hopeless. But it is another matter if we choose the broadest and not the narrowest ground, and ask if there are no common principles in which we may concur.

For there is one view of the Bible in which all are practically agreed. It is the history of a people who believed a Messiah would come, the life of a Person who claimed to be the Messiah, the foundation of a society which believed He was the Messiah. The birth, the growth, the purification, the fulfilment of the Messianic hope—this is the secret of the unity of the Bible: with it, it is a book, the Book; without it, it is a literature. If a man accepts, *ex animo*, and believes in the divinity of our Lord, and treats the Old Testament reverently as the history of the preparation of His coming; if he keeps this before him

throughout all his teaching, not implicitly but explicitly, it will matter little by comparison what he thinks of the Book of Jonah or the authorship of the Pentateuch.

But if he does not, what then? Is there no part he may take in Bible teaching without disloyalty to his own convictions or to his chief? In answering this I feel bound to say that I should regret the necessity for considering such a question myself, but as it must be considered I would urge that the "Christocentric" view of the Bible is not a theological dogma, it is a literary fact. It is a definite fact that an ascertainable number of passages were as types or prophecies connected with that Messianic hope; they have as a fact been quoted frequently by the Fathers; these facts emphasise the unity to which we refer, and surely may be taught as such even by a man who thinks the hope was delusive and has not as a fact been fulfilled. For the hope was certainly entertained, and its fulfilment is certainly believed in.

Even in this extreme case it is therefore not wholly impossible to secure that the one point which links together the Bible from Genesis to Revelation may be always emphasised. Let us pass somewhat more to details, and here we shall see that the change of atmosphere in our common rooms has not been without its compensations. Fifty years ago the sceptical and the orthodox were divided into two opposing camps, with few possibilities and no desire for intercourse, but each has now made considerable advances to the other, and the *μεταίχμιον* of the armies, once so broad and so bare, is now

occupied by advanced posts which stretch from line to line, and neither can direct at the other the withering fire we witnessed once without destroying first their own best friends. Therefore differences are less accentuated, and here lies the hope of co-operation. Comparatively few would reject the supernatural altogether, and perhaps fewer would reject the natural basis of the supernatural. For instance, in treating of the plagues of Egypt the purely sceptical mind would say they were mythical, the purely uncritical mind would reject even the illustration from natural phenomena. The attitude followed by most masters would be to point out the connection of each with actual physical circumstances of sand-storms or discoloration of the Nile, making the supernatural to exist in the coincidence of occasion and the magnitude of degree. Again, with the Tabernacle the one idea would recognise Moses as having entirely constructed a tabernacle in the wilderness from his recollection of Egyptian shrines, the other would see nothing but a miraculous dictation of a pattern to a purely receptive and previously vacant mind; the intermediate view regards the Spirit of God as employing for His purposes all memory experience and power of human intelligence, but heightening and directing the same as pleased Him best. So, again, we derive much interest in Bible lessons from comparing with Israel the customs of surrounding nations: if it is thought dangerous, if not blasphemous, to suggest that the Sabbath was known in Babylon, and circumcision practised in Egypt, and if these rites are to be

regarded as dictated from heaven, irrespective of the usages of sister peoples, we are shut out from co-operation; but if the supernatural and the natural are regarded as working together, if neither is entirely forgotten, or at least denied by any one teacher, one may emphasise the one side to the degree congenial and natural to him, while another may carry this side even farther, and a third dwell chiefly on the side the others had omitted. There will thus be difference, but not antagonism.

There is one further view of Holy Scripture which will find practically universal acceptance. As evolution has taught us to see the gradual growth of the material frame of our universe, so anthropology teaches us to realise the gradual growth of our intellectual powers, and the environment of our civilisation. Our swords and spears, our alphabet, our language, all have had a development and a growth. So has our religion. The history is told in the Bible, and what is more, as the history of the evolution of a species is epitomised in the formation of the embryo, so the religious history of our race is epitomised in the unfolding of the religious instruction to every child. It will be found that the child in its thoughts of God, and in its notions of God, goes through precisely the same stages of ignorance and misconception through which the Jews were led from Abraham to Micah. A child must think of God first in some way under a human form, as with the venerable benignity under which the Italian painters represent Him. We have "the child's first disobedience," its first consciousness of a broken law,

a broken relation—it repeats the story of the Fall; in the childish stage wrongdoing is connected with immediately succeeding punishment—it is the lesson of the Flood; Abraham lied, Jacob lied—have not many teachers felt puzzled by awkward questions on this point which they have evaded and not faced? is it not a stage of evolution through which the child passes? Many children have no instinctive horror of falsehood; they have no perception of the difference between falsehood and truth; the patriarchal age represents that nursery stage of morals where the moral perceptions are enlightened. Egypt is the preparatory school where the pressure from authority is severe; the Exodus in the growth of the character of Israel corresponds in many ways to that opening of freedom before a boy at school. Surely we may bring home the correspondence even to young boys—their waywardness and fretfulness and murmuring, their eager hero-worship, their willingness to follow a leader for a time, their forsaking him when he does not lead them at once into a promised land, or when he tries to impress upon them a higher law. Boys lust for the fleshpots not a little; they embark with inconsiderate enthusiasm on some promising enterprise; like the Israelites they are dejected at the first reverse; in spite of that experience they are ready to stone the leader who tells them that they must pass through long periods of discipline before they may again address themselves to the exacting task. And if we wish to analyse that universal instinct of primitive races which prompted the idea of sacrifice, our thoughts

may recur without offence to the fetich of Maggie Tulliver, "defaced by a long career of vicarious suffering."[1] And so from experience and observation, from real life, or from the creations of fiction, illustrations by the hundred may be drawn, which show how every child repeats the moral and religious history of God's people in the wilderness. Nor does the growth end here; we pass from Maggie Tulliver to her father—the old man who believes in a necessary and inevitable connection between straightforward dealing and prosperity, moral obliquity and bankruptcy; we find precisely the same in the early theories of morals—long life, riches, children, and the fruit of the womb, these are the proofs of God's favour as their absence is of His displeasure; and then comes the crowning discovery of the Hebrew prophet, the doctrine of a suffering Messiah. In drama, in fiction, in real life, we may trace the steps by which men have climbed and are climbing to interpret the mystery of pain and suffering; but for all the most interesting illustrations will be found in the Book, where one writer tells us "he never saw the righteous forsaken, or their seed begging their bread," and another describes the servant of God "as a man of sorrows and acquainted with grief." So far, I trust, all would go; many, I hope most, would go much farther. They will have traced in their own spiritual history the rising of difficulties, the suggestion of problems, the gradual awakening to a need; these difficulties are solved, these problems answered, this need is satisfied in

[1] *Mill on the Floss.*

the Incarnation, and they will see more and more clearly that the path of perplexity, of anxiety, of yearning, which they have been treading for a few years, is the same which was trodden by a whole nation for centuries, and that here, too, they are epitomising a period of spiritual training which covers a vast area in the history of the Jews. I hope, therefore, I may have made clear my meaning that a method and a path may be found which all may follow together up to a certain point.

A twofold objection to this method may be alleged. It may be urged that the method is mystical and fanciful, and represents the individual vagaries in speculation of an imaginative temper. It might recall to some the exegesis of Philo, or the fine-drawn allegories of St. Augustine, where "fantastic and far-fetched illustrations drawn from the commonest objects alternate with mysterious theosophic dogma," and the common sense of a psalm seems to evaporate in mysticism[1]; but while we do not forget how Augustine evolves from the Psalms, from the past and from the future, the assertion of a Living Present God the eternal enemy of evil, the eternal deliverer of those enslaved by it, yet this method is fundamentally different. It is based on the notion that as our physical framework seems to have had a history of evolution, so our religious beliefs have had a history also, and that whatever else the Bible may contain, it does contain this history; and furthermore, it is a history which is being repeated every day both by nations and by individuals, by the very children, in

[1] *Hypatia.*

fact, whom we are teaching. A man might hesitate to speak of the crossing of the Red Sea as a type of baptism; he might not feel at home in dealing with the words of St. Paul, "they drank of that spiritual Rock which followed them: and that Rock was Christ," and yet he might recognise and teach the profound truth that in their failures, their waywardness, their selfishness and their lust, the Israelites as a whole were the pattern, "writ large," of the moral experience of every schoolboy.

Secondly, it might be objected from the other side that this treatment of the history, like Philo, again allegorises into mist the historical actuality of the Old Testament narrative. But this is not so, for though this method does not necessitate the acceptance of the literal accuracy of the history of the Jews, it is enormously strengthened in its application thereby, and is in my own mind framed upon that hypothesis, upon the belief that Abraham and Moses and Joshua were real people who did what the Bible says they did. At the same time it is part of my purpose to point out how this same treatment is not incompatible even with the most sceptical views as to the historic basis of the Pentateuch. To suppose an extreme case: if a man regards the earlier chapters of Genesis as having no more historic value than the *Iliad*; yet the *Iliad* is of untold value and illustrative power for the early history of Greece. Agamemnon may not have existed as a person; Ulysses may never have smitten Thersites in an assembly of chiefs; Menelaus may never have entertained Telemachus in a richly ornamented house;

yet undoubtedly kings did exist armed as Agamemnon was armed, chiefs were summoned to a council as we are told Agamemnon summoned them, and men did build houses and live in them after the pattern and with the social customs of which we have such a vivid picture in the *Iliad* and *Odyssey*. In like manner there may never have been planted a garden eastward in Eden from which flowed four streams to water the earth; there may never have stood at the gate of it in bodily presentment an angel with a flaming sword to eject man from the Paradise which he had forfeited; yet there did undoubtedly exist a person or persons to whose spirit the account of the Fall represented the actual experience of mankind, who themselves passed through the experience which is there related. Most of us have felt the insidious force of the suggestion, "Ye shall not surely die." And Goethe finds here the climax of Mephistopheles's temptations, *Eritis sicut Dii scientes bonum et malum*.

The general principle, then, which we lay down is clear, and surely is not unreasonable, viz. that every one should subordinate his own teaching to the main lines laid down for the school, differing where he differs by defect and not by antagonism. Thus many, we hope most, in speaking of the "evolution" of the religious idea would guard themselves by saying that the Holy Spirit has worked in a different and more definite way in this than in other advances of man's intellect, and with the Jews in larger measure of outpouring than with other races. Thus the Bible, in spite of all the comparisons we draw between Jewish

and other history, remains a unique book, and the history is a unique history. Another may regard this question as doubtful, but he is not called upon to say so—nay, the condition of the boys placed under his charge should preclude him from doing so. No one would expect him to do violence to his convictions by saying and showing how the Bible is a unique book, but there is no difficulty in his leaving the way open for others, who do believe it so to be, to say so.

These, then, are the lines of suggested agreement :—

(1) In illustrating the historic continuity and growth of the Messianic hope, its purification, its fulfilment.

(2) The illustration and explanation of the supernatural by the natural.

(3) The recognition of the gradual elevation of man's ideas of God, and its illustration from the growth of children.

Thus the types and prophecies, instead of being the isolated quasi-talismanic passages which are aptly represented by the large type in which we find them in many editions of the Vulgate, find their places as integral parts of a gradually growing belief that a Messiah would come. The prophecies are seen in a twofold light—the natural and the supernatural. We may believe that the prophecy of the Virgin who should conceive had a primary reference to the time of Ahaz, but we must not forget that it is the epistle of Lady Day ; while the "moral" instead of a perfunctory and jejune deduction from

impossible premisses will become a part of our organic system, which is all devised to show how men of old knew not God, and how from ignorance and disobedience He brought them to Himself.

NOTE.

Report of Committee of House of Laymen for the Province of Canterbury on Religious Education, pp. 11, 12 :—

1. Oxford.—"Whatever you may hear to the contrary, you may be well assured that a large proportion of those who have been boys at our public schools come to the University deplorably ignorant of the Bible."

2. Cambridge.—"As regards the state as to religious education of men entering the University, my impression is, I regret to say, an unfavourable one."

AN EDUCATIONAL MUSEUM

BY

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AN EDUCATIONAL MUSEUM

In Paris, if we cross the Seine by the Pont Neuf, and climb the Boulevard S. Michel past the Roman baths and the Sorbonne to the height crowned by the Pantheon, we reach a street diverging to the left, Rue Gay Lussac. Some way along this, and forced into an acute angle formed by the junction of another road, we find an odd-shaped building of insignificant appearance, once a convent, now occupied as an Educational Museum supported by the State. The formation of such Musée Pedagogique was undertaken some ten years back, and after a temporary sojourn of four years at the College Rollin it was moved here in 1885. For its support the State allows 40,000 francs per annum, one half of which sum is devoted to the salaries of the *personnel*, including a director, librarian, sub-librarian, keeper, and concierge; the other half is devoted to maintenance, purchase of books, or scholastic material.

The courteous director, M. Jules Steeg, was kind enough to indicate to me the chief purposes which the Museum is designed to serve, and the chief

departments of exhibition which it comprises. It deals mainly, if not exclusively, with primary education, concerning itself with the work of secondary schools only because and where the line of separation is difficult to trace; but on the organisation, the assistance, the training, the development, of primary schools and elementary teachers it has a most definite and most salutary effect. Lectures are given to male and female teachers, and opportunities are offered for study; and it is in this particular that the director seemed most satisfied with its present position. The Library contains 50,000 volumes, and was described as *une vraie richesse*, being in this branch of literature practically unique. The director loses no opportunity of securing any book which bears upon education, from the tiny but costly Latin Grammar of Ramus, bearing the date 1556, to the last reports of the inspectors of schools. This branch of the Library is for educational experts. Secondly, there is an important Reference Library and Reading Room. Thirdly, arrangements are made for the supply of books to elementary teachers preparing for examination, or to help them in their lessons. These books are sent free of cost to such teachers in any part of France. The Museum has its own publications, including a *Review* begun in 1882. Similar publications are received and exchanged with other European countries, but significantly enough *Angleterre ne donne rien.*

The arrangements for exhibition of scholastic appliances are less satisfactory. Owing to the peculiar shape and small area of the house, different

subjects are included in the same room, and the same subject has to be spread over different rooms; but in spite of this the exhibition is in a high degree interesting and instructive. It starts from the work of the École Maternelle or Kindergarten, and shows the different specimens of work familiar to most of us, and herein gives a stimulus and an opportunity for the development and wide adoption of new suggestions. Further, we see specimens of the work of the same scholar, through every term of his scholastic career, in drawing, needlework, or manual skill—a subject which is not disregarded. The exhibits of appliances and diagrams for science teaching and for geography present no special features except the concentration and excellence of so many varieties, which affords wide freedom for selection, and encourages the manufacturers to secure both excellence of quality and cheapness of price. English diagrams and material generally are, it need not be said, conspicuous by their absence. I observed particularly in the geographical department some raised maps of the neighbourhood of Belfort, executed by the scholars in the École Normale at Vésoul.

The collection of drawing models and casts from the antique was also worthy of observation. The room to the right of the entrance hall contains a large number of plans, models, and photographs of state schools in Canada, in our Colonies, and in the United States, and a most remarkable exhibit from Japan, including specimens of work, a diagram of the expansion of elementary education in Japan since 1880, and divers papers and notices for

Japanese schools, a large number of which, be it observed, are in English.

Shortly after my visit to this Museum the French journal *Le Temps* contained in one day two articles not without meaning for an Englishman. The one stated that after a prolonged trial between English and French armour plates, the entire armament of a Russian corvette had been entrusted to Messrs. Schneider of Creuzot. The second stated that at last France was able to challenge the English monopoly in the manufacture of submarine telegraph cables by the establishment of a factory at Calais. There was a time when England was as much in advance of the rest of Europe in the primary education of the people as it was in the manufacture of telegraph cables and armour plates. It would seem, at all events, that when Japan first seriously endeavoured to improve the education of the people, it was largely influenced by English examples and English ideas. How far that would be the case now may be doubted when we see France allowing £1600 per annum for an Educational Museum, and Japan not grudging £3000, while England refuses to spend one penny. It is hardly surprising to find that the one department in which we still seem to be supreme is the manufacture of bicycles.

But many will say it is only the disordered brain or the disordered digestion which indulges in these melancholy forebodings, and cries with Balbus that it is all over with the army, and that England is on the way to ruin with Assyria and Carthage: they

will deny that our primary education does lag behind that of the rest of Europe, and would urge that if it does, the absence of an Educational Museum has nothing to do with it. It may suffice in reply to quote from the opening paragraphs of an article in the *Quarterly Review* for January 1891: "We fear that the experiments in national education made during the last half century must be regarded as illustrative of a want of practical power in dealing with a most important subject. If we look candidly at the facts, it cannot be said that the education of our labouring population has been a success." It is significant that in the course of eight-and-twenty pages there is not one reference in this article to education abroad, until we reach the final paragraph, which opens thus: "We cannot close this article without expressing our surprise at the manner in which English people sometimes adopt plans that have been tried by other nations at the very time that the more thoughtful part of these nations seem inclined to look upon their past practice as less successful than they had previously regarded it." "*Angleterre ne donne rien*," said the director of the Museum at Paris. I replied, "*Et ne reçoit rien non plus.*"

But the not unnatural question will arise, Have we not in South Kensington a truly incomparable Educational Museum? Yes and No. We have something much less because it is something much more. The South Kensington Museum and the "Department" fail to supply the necessities for which we are seeking for a twofold reason. The first will deliver us from

the charge of being supposed merely to utter vague jeremiads over the decadence of English education and the advance of the foreigner. Every pioneer suffers from his own activity; he has all the labour, and others profit by his mistakes; he invests capital in tentative ventures which hamper new departures, while others form the perfected system which is rendered possible by his experiments. The city which has most recently adopted the latest improvements in gas lighting will be the last to change them for the electric light. As Mr. Herbert Spencer observes: "Our type of railway carriage, derived from the body of a stage-coach, having become established, it is immensely difficult to introduce the more convenient type later established in America, where they profited by our experience but were not hampered by our adopted plans. The enormous capital invested in our stock of carriages cannot be sacrificed." Similarly South Kensington was a pioneer institution. It originated from the motion for a Select Committee of the House of Commons, appointed in 1835 "to inquire into the best means of extending a knowledge of the Arts, and of the Principles of Design among the people (especially the manufacturing population of the country)." But though its first direction was commercial rather than educational, it has developed one or two points of contact with educational institutions. The effect of the Science and Art examinations is good, their management presumably excellent, but the sphere of their activities covers only a small part of the work of elementary schools, and that small part only incidentally and

accidentally, not primarily because it is educational but because it is something else. This fact is shown ingenuously enough by the South Kensington Calendar, which mentions that the collection of educational and scholastic appliances once exhibited at South Kensington has been returned to the makers. Further, the Educational Library is quite overshadowed by the Scientific: "No additions are made," the Calendar says, "to some classes of books in the Educational Library." Thus it will be seen that the fact that we had advanced so far when the Science and Art Department was removed from the kindly but commercial influences of the Board of Trade, and united to the Education Department by order of Council in February 1856, is largely responsible for our difficulties in advancing now. A department which is responsible for the geological survey and for the superintendence of lace-making in Ireland cannot deal with the details of kindergarten and children's sewing. None the less will it appear a paradox that a department presided over by our Minister of Education, should deal with everything from Solar Physics to Naval Architecture, and concern itself so little with the chief object of its charge as not even to have a committee of advice or reference upon it.

In spite of all the sympathy we may feel for the laudable efforts of the Teachers' Guild to supply an Educational Museum, nothing of wide-spreading utility in this direction for primary schools can be effected except by the constitution at South Kensington of a committee charged with this special duty. There must be a necessary and official link

between the Museum and the teachers and schools. The Government Museum should do for all subjects taught in elementary schools what it does in Science under the head "Loans to Schools and Museums" (Cal. p. 58). We may grant that the exhibition of desks and forms may be dispensed with now; it has done its work; we have reached something like finality there until the anatomy of the human frame is altered or we take to sitting cross-legged; but there are other things not less useful for teaching purposes, in the supply of which we are wofully behindhand, and when the useful work of this exhibition of school plant is recognised it is obvious that the exhibition and concentration of other teaching material would develop as great an advance as there is between the school bench of the last century and the latest model constructed with strict reference to the laws of anatomy and optics. The Educational Department should have in its central home not merely filed registers, documents, and reports, but models of rooms and buildings in which its work is being carried on through the country; the results of work in drawing, needlework, manual work, kindergarten work; the appliances, diagrams, and clever devices of pupil-teachers, by which instruction is being made daily more easy and more attractive. There is no doubt that, apart from mere desks and blackboards, other school material—maps, diagrams, and pictures—are far better abroad than in England, and there is at least a high probability that demand and supply of better appliances indicates a higher educational standard, and these appliances are

precisely those in which improvement is stimulated by a Museum. On the pattern and with the aid of one central library and museum, local libraries might be established at great centres like Manchester and Birmingham, and museums established in many branches and many places on the plan so admirably initiated by the Museum of Art for Schools arranged by Mr. Horsfall at Manchester. In like manner, temporary exhibitions of plant and appliances might be arranged in the provinces, and associated with them might be an exhibition of the work of pupils. Every school, of course, should have as in France its own Museum, largely if not entirely the work of its own scholars, the plan and suggestion being derived from the central home.

It is perhaps one of the strongest arguments in favour of the establishment of an Educational Museum that, in the matter of accommodation and of appliances, the schools which are farthest behind are the first grade schools. These have been supposed capable of looking after themselves, and ministers of education and organisers of museums have left them to their own devices. In consequence many forms in public schools are still taught in rooms which a school inspector would at once condemn ; and there is, so far as I know, nowhere organised at present a typical museum of first grade education at all. Here, then, is an opportunity in which England may still come to the front, but one in which headmasters of public schools take comparatively little interest. It was the sense of the need of such a help in classical study that first directed my mind to the

subject, and caused me to submit it with singularly little success to the Headmasters' Conference at Winchester, when I was, as to my shame I confess, wholly unaware that such a thing as an Educational Museum existed in the world at all.

In regard to mere construction of school rooms and school buildings it seems ridiculous to assert that an Educational Museum is useless, when there is hardly a public school in the kingdom which has not instances of classrooms built in flat defiance of obvious principles, and school buildings with obvious domestic inconveniences. I have been told that in one of the newest and greatest of our public schools the very eminent architect has satisfactorily shown that he had no knowledge of the conditions which the building he was employed on was intended to satisfy; and people are building still—in places from which the sun is, one would have thought, not wholly remote—things for educational purposes which are as unassisted imaginings of one architect's brain as though no scheme of the kind had ever been dreamed of before, which repeat bad faults which have been proved to be faults over and over again, and which make absolutely no use of well-tested experience, simply because it is not readily and immediately accessible. The improvement in school accommodation certainly has proceeded not, as would have seemed natural, from the public schools downwards, but from the elementary schools upwards, and the argument on which I am venturing to lay stress is this: that where advance has been most obviously and markedly taking place, an exhibition which is practically a

temporary museum has been organised, and from this exhibition a new departure of stimulus of energy, of inventive success, has at once been developed. The exhibition has been both a consequence and a cause of improvement. Hence it is that those needs which public schools share with elementary schools are those for which most satisfactory provision has been made, and those where the conditions and needs of public schools are most special to themselves are those which have received least attention.

The truth of this proposition may be tested by passing from classrooms and universal pedagogic appliances of blackboard and desk to special apparatus for teaching particular subjects. The Teachers' Guild, as a nucleus of their Educational Museum, have secured the valuable exhibit which was organised in 1886 by the Royal Geographical Society and has now by the kindness of that society been lent to the Guild. This is of great excellence in itself, and instructive and suggestive as doing for one subject what needs to be done for all. Apart from scientific subjects, for which apparatus is a *sine quâ non*, there is perhaps no subject which has been treated so thoroughly in this matter as Geography. If we may judge from advertisements of school contractors, there is no subject which engages their attention so much: this subject is precisely the one which is of most interest to elementary schools. There is, so far as I am aware, no educational house which is laying itself out to devise or to supply anything whatever of the same kind for classical teaching

or even for the teaching of history. It might be suggested that classical study and historical teaching neither require nor indeed admit of much assistance or illustration by apparatus. On the contrary, there are possibilities which are dawning in a misty fashion on the brains of some teachers which would soon assume definite form and substance if there were any central museum ready to act as a focus of suggestion. Let us take the Greek and Latin authors. On their first entrance to school most boys are confronted with Caesar. Mr. Compton of Uppingham has published an admirable edition of a book of Caesar, with pictures and plans of famous sites, and drawings of the weapons and siege artillery of the Romans—this is a handbook of suggestion for the Caesar division of a school museum, which indeed may be realised more vividly from a visit to the fascinating room in the museum of S. Germain-en-Laye, where there is a raised model of the position of Alesia, models of a ballista, a catapult, a Gallic wall, and all the mysterious enginery of turris, agger, musculus and vineae, with which the Romans dealt such successful blows on fortified positions. Many of these boys could well make for themselves, for their own school museum, and our central museum might contain specimens of their handiwork. Let us pass to Homer and take in our hands Autenrieth's Homeric Lexicon : there we have many cuts and illustrations from ancient authorities, which give a more vivid and lasting impression than pages of print, and the concrete and tangible representation would be of greater assistance still. With such assistance as could be procured from any toy-shop, we may

construct the varieties of Homeric armour and chariots, and present Agamemnon in the full glory of his *ἀμφίφαλον κυνέην*, his chariot with the proper appurtenances and reins, and the harness with due complication of cross-bars and straps.

Even in bygone days when attention was paid to the form of literary expression somewhat at the expense of the matter expressed, presumably every master who taught the classics made some sort of effort to describe the varying forms of Greek and Roman armour, dress, and dwellings. And now, so far as the tendency of modern education can be discerned, it is tending more and more to dwell upon the matter not we will hope wholly at the expense of pure literary feeling, but yet to an extent not known in the past. And if in every subject, in every grade of school, the blackboard, the diagram, the picture, the lantern, the photograph are to be employed, why should the classics be the last to receive illustration and assistance from such potent expounders? If classics are to be taught still it must be by remembering and enforcing the fact that these people of whom we speak were not dummies but flesh and blood, and that their literature is not a collection of puzzles of grammatical forms and syntactical eccentricities, but a living and breathing embodiment of a full and perfect life. If then we are still to teach Homer and Sophocles, if we still have to explain what a *χίτων* was, and how a play was put upon the stage, why should we not adopt the most reasonable and the most efficient method, one which is suggested by the best educational experience in

every other branch of study, and in the preparation of which boys' instinctive energies can find most happy exercise? We crowd museums with Hindoo idols and sword-fish, and every imaginable monstrosity, and give no thought to the construction of simple representations of the life of that gifted ancient world, in the atmosphere of which, for good or evil, our own training was conducted, and in the atmosphere of which most public school boys are educated still. Let us start from these suggestions of Homer, and imagine a *μέγαρον*, an ideal Homeric house, a model of a dwelling at Pompeii, and a contrasted representation of the peculiar differences of a Roman dwelling. Let us obtain a lay figure and prepare to clothe its nakedness, a peplus, and *χίτων*, *ἱμάτιον* and *πέτασος*, it shall be a true Aristippus, and bear itself gaily in the most ludicrously inconsistent garbs. A few pence will procure a lacerna, a chlamys, and the procuring and the arrangement of these dresses cannot fail in itself to be interesting, besides the educational and artistic advantages which are involved or may be procured thereby. Beside the series to illustrate garments of civil life, armour and weapons, military and gladiatorial, another series might start from the Homeric house. A doll's house may have references as widely separate as the nursery and Ibsen; there is an instinct of enjoyment of a doll's house which may be childish, but is not limited to the nursery, nor confined to the weaker sex. In the Reiks Museum at Amsterdam there is a collection of grown-up dolls' houses representing the interiors, with furniture and appliances, and illustrating

Dutch life in various centuries and various provinces. These have been elaborated with every care that study, skill, and attention can command. It may be regarded as impertinent to suggest anything of the kind in a public school, but here again experience shows that with mere suggestion and without any directions young boys have produced and have enjoyed making models of Roman and Greek houses. The central museum should have such constructed as skilfully and as carefully as may be. The atrium should represent some scene of daily life ; and there we might see spread the *lectus genialis* ready for the bride who is even now lifted over the threshold,— or the crier might be announcing that one of the Quirites was being carried to his last resting-place. The triclinium should be spread with the couches, and the women might be seen weaving, like Livia, the garments of their lord and master.

Let one who has tried bear witness that a boy is as glad to construct a loom as he is slow to comprehend even the clearest exposition of Ovid, *Met.* vi. 55, without visible illustration. It is wonderful how boys brighten up when they can see how

> Tela iugo vincta est, stamen secernit arundo,
> Inseritur medium radiis subtemen acutis,
> Quod digiti expediunt atque inter stamina ductum
> Percusso feriunt insecti pectine dentes.

I ask whether anywhere *in rerum natura* there exists such a model of Greek or Roman house as these which I mentioned of Dutch houses with occupants, utensils, furniture, and ornaments : if not, is it not obvious that an important and interesting educational possibility has

been neglected? Another section of classical literature which occupies a vast space in the imagination of schoolboys is the Attic theatre. Let us take Mr. Haigh's interesting treatise, and see how much may be constructed in our carpenter's shop—the stage, the ladders of Charon, the altar of Dionysus, the orchestra, the stage building, the various entrances, the ἐκκύκλημα may be represented; models of masks, buskins, and tragic raiment may present greater difficulties to our limited individual capacities, but ought not to be insuperable in our central museum. This subject is capable of indefinite extension, models of temples from the simplest forms to the elaborate dipteros, models of Acropolis and Colosseum, coins of Athens and Syracuse, sections of Roman road and Greek trireme, all add in manifold ways to the vivid realisation of a living past; and then construction is in itself not a mere paying out of money, but a stimulus of inventiveness and resource. When we pass from classical teaching to that of history we have a province not quite so unexplored. Nothing, however, systematic has been done, or anything at all comparable to the elaborate preparation of diagrams in subjects which are studied for Her Majesty's Inspectors, and excellence in which may represent a definite sum of pounds, shillings, and pence, in yearly school balance sheets. A history, at present in course of publication, indicates to some extent the method which should be followed. Mr. S. John Hope has selected for Mr. Gardner's *Students' History of England* a series of admirable illustrations derived from contemporary authorities, and

not the product of imaginative artistic genius like the picture of Alfred and the cakes which delighted the childhood of a past generation. A series of brass rubbings could be procured from the neighbourhood, showing the development of changes in civil dress and in the armour of the knight; a set of facsimiles of great seals and official seals may be procured from the British Museum. The Art for Schools Association is publishing many authentic portraits of public men of the Reformation period and of the reign of Charles I. Cheap facsimiles of critical documents like Magna Charta may be procured; reprints of the *Times* which contain the account of Trafalgar. Beside seals and coins, and rubbings of brasses, and such efforts in the way of dress as may be suggested by analogy with our treatment of the life of Greeks and Romans, it would not be possible to stock our museums with much solid matter. The successive exhibitions of the Tudor, Stuart, and Guelphic periods illustrate what might be desired; but it is obvious that objects of such interest cannot be readily procurable themselves, and that they are not easily copied, nor would a copy have much advantage over a picture. In the direction, however, of pictures, photographs, and lantern slides, we may gather how much remains to be done by consulting an ordinary catalogue of the chief London houses which devote themselves to the sale of lantern slides. On the scientific side there is everything that we could wish, in history hardly anything, and that little chiefly of the imaginative kind. Supply must correspond to demand, and therefore we see everything

arranged to suit the "Entertainment," and nothing whatever to suit a school lesson. I have recently examined the catalogue of Messrs. Levy, and their stock in Avenue de l'Opéra, Paris, probably the finest in the world. Even there one found little or nothing to serve as a basis for lessons of Greek Antiquities; most of the remains of Athens might be found represented, but nothing of Olympia, Corinth, Eleusis, or Aegina. In one great public school masters on the staff are at this moment engaged in preparing the illustrative course of slides for English history, but it should have been done long ago. It may be interesting to subjoin a list of subjects after the old pattern, and add a few of the suggested and, so far as I am aware, still unprocurable type.

1. An ancient Briton anointing himself with woad.
2. The cutting of the mistletoe bough.
3. The death of Rowena.
4. Baptism of Saxons by S. Augustine.
5. Alfred learning to read.
6. Alfred burning the cakes.
7. Alfred appointing the first British Jury.
8. Canute bidding the sea retire.
9. Godwin's grief at the inroad of the sea over the Goodwin Sands.

The scenes chosen are by preference legendary as giving widest scope to the imagination; is it unreasonable to prefer?

1. Specimens of earliest handiwork of man.
2. Stonehenge.
3. Roman remains at Bath.

4. Roman gate at Lincoln.
5. Earls Barton church.
6. Specimens of Saxon illuminations.
7. Saxon charters.
8. Jewel of Alfred found at Athelney.

Some of these may, by dint of search, be discovered somewhere, but some are not procurable at all, none are procurable easily, no sets for educational purposes are arranged, and the price is excessive. One result of a classical and historical branch of an Educational Museum connected with public schools would be not only the discussion and formation of a gallery of illustrative prints, and a collection of illustrative slides, but also the possibility of circulating these as a loan or on hire. For many geography lessons slides may be obtained at 2s. per dozen for one evening, and doubtless if a demand existed as there ought to exist, sets would be available for illustrating every branch of history taught in public schools. Slides have been prepared for the requirements of every sort of organisation from the Home Rule Van to the Church Defence Lectures. The public schools seem last and slowest in realising the manifold departments of their work which would receive a new impetus and derive a new pleasure from thoughtfully arranged and judiciously selected lantern slides. Enough then has been said on this head of photographic illustration to show the purpose and advantage of an Educational Museum in its classical and historical sides. It would stimulate a new departure in teaching, and open a road which has

hardly been essayed as yet. It would create a demand for, and very quickly encourage, educational houses to supply and arrange photographs for definite educational purposes and not for pictorial effect. It would enable busy men to obtain without an expenditure of time, and poor schools without an irrational and unnecessary expense which they cannot afford, illustrations which they have desired but have not had the time to discover, or the means to acquire. One further point may be suggested in conclusion. There are at present produced by the various processes of photogravure, zincographing, and the like, a multitude of pictures, some of considerable interest and artistic excellence. These are now glanced at and forgotten, but a large proportion of them have a distinct and definite value as illustrations of classic legend, geographical features, or historical incident. From two or three of the recent Academy notes may be culled pictures like the following—"John Hampden mortally wounded" (W. F. Calderon), "Marston Moor" (Ernest Croft), "Kyle Akin" (John Brett), "Prometheus," etc. For a man who happened to be teaching the Geography of Scotland, the Civil War, and the Prometheus, these things are of value, the picture of Marston Moor not being that vague *melée* of horse and man which is wholly useless for educational purposes, but an accurate and careful and suggestive study of dress and armour for one thing, and for another, illustrating the definite moment when Newcastle had retired to his coach for a pipe, and Rupert had dismounted and begun to eat his supper. From such a picture the miscalculation and blunder which

led to the defeat can be realised and enforced. Let our school museum, therefore, by all means have a scrapbook, nay, many scrapbooks; let each form and each subject have its scrapbook, and let the boys be encouraged to procure for them every scrap that bears upon the matter. Some rubbish will doubtless accumulate, but there are waste-paper baskets, and the interest which is aroused by such a method it would be unwise to damp unkindly. We will keep for a term or so the somewhat useless scrap which Jones minimus brought us with such conscious pride, it may quietly be discarded when Jones minimus has gone elsewhere, but it will have served a useful though not perhaps heroic purpose.

We shall be told that we have mixed the separate school museum and the central museum in a curious fashion. Doubtless that is so; even Aristotle was not always clear as to what was *πρότερον φύσει* and what *πρότερον πρὸς ἡμᾶς*, and it is intended to show the close relation between school museums and the type museum which is to be as good as we can make it. We saw in Paris the handiwork of tiny children collected from the four corners of the globe, mixed with the most elaborate devisings of prominent manufacturers of educational plant. The museum must receive if it is to give, and doubtless it will receive the results of some of the experiments which isolated thought and unassisted energy are developing now, and spread a quickening impulse which once begun may make instruction simpler and happier in its methods, and far more potent and permanent in its results.

THE TEACHING OF ENGLISH LITERATURE

BY

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THE TEACHING OF ENGLISH LITERATURE

OUR good friend the public is not always a good adviser in matters of education. It is often ignorant and hasty, and the desire for results without processes inclines it to follow the lead of educational quacks. But now and then its voice is worth listening to, when it speaks of a real need which professional teachers have failed to supply. I venture to think that this is the case with the general demand for English literature. We may object to the exaggerated phrases, and the want of discernment in detail, in which that demand is clothed; we may see that many of the books and methods suggested by our amateur critics are quite impossible; but for all that we can hardly affirm that the demand itself is unreasonable. Public opinion is, in fact, ahead of scholastic practice in this matter, as it was a hundred years ago in the matter of arithmetic. My object in this short paper is not to echo fine phrases about the value of our native literature, nor to expose the fallacies into which some of its advocates have fallen. I shall take it for granted that there is a general

agreement among us that something ought to be done, and shall devote myself to laying down a few principles and to basing upon them a practical scheme of teaching. Both principles and scheme must be somewhat crude, and very broadly stated; and they will serve their purpose if they will provoke some vigorous and suggestive criticism.

There are two ways in which we may approach the teaching of any subject. We are sure to ask how a given master is to teach a given portion of it to a given set of boys. But it is also necessary to inquire how one given boy, of limited intelligence, and in a limited number of years, is to acquire a tolerable knowledge of the subject as a whole. Both questions are of great importance; but it is the latter which seems to me the more important and the more difficult to answer. For a particular bit of work may be well done in many ways; and there are scores of teachers who are doing admirable work with special portions of English literature. But a system of teaching is hard to construct, and harder to carry into operation. It must provide, not for individuals of genius, but for ordinary teachers and ordinary pupils; and yet it should give scope for the best faculties of all. It is therefore mainly to the question of system, with its numerous progeny of sub-questions, that I propose to devote this paper.

It is not, as I have said, a hundred years since the masters of the great public schools pronounced the teaching of arithmetic to their boys to be impossible. There are many schools now where the same

answer would be given to a demand that English literature should be taught. And although the genius of individual teachers here and there does find a way not only to teach it, but to inspire a love for it, it may be almost said that systematic instruction in English literature has yet to be invented. Before we decide whether this can be done, we may perhaps inquire exactly what it involves. We know very well what we mean by the teaching of Greek or arithmetic. Do we know equally well what we mean by the teaching of English literature? That is, are we agreed as to the object which by this means is to be attained? The confidence with which this subject is prescribed for public examinations, and with which those who write letters to the newspapers talk of its utility, would seem to imply a very general agreement. But, if we compare the utterances of various classes of authorities, we shall find that they give a curiously uncertain sound.

Mr. Freeman, if he is consistent, must apply to English what he has so often said about Greek—that the study of literature is neither more nor less than the study of the development of language. Our main object being to follow the changes in the uses of words and forms of expression, it is obvious that a file of the *Times* is more valuable than a collection of Mr. Browning's poems; for the one represents, while the other does not, the normal language of our period. But we must read Chaucer and Spenser, because in their days there were no newspapers.

Allied to this view is that of Messrs. Clark and

Wright, whose names have been made household words by the local examinations. Their commentary would lead us to suppose that the great use of reading Shakespeare is to learn how a poet can pervert history and disregard the rules of grammar.

"The beau-ideal English text-book, as I conceive it," says Dr. Bain, "is a selection from the great writers determined by capability of illustrating points in style, such as we need to be indoctrinated into before we commence reading on our own account." And he argues at some length that the principle of division of labour requires that style should be studied (by pupil-teachers and others!) as a thing apart. He would not allow his pupils to read whole plays of Shakespeare, because "in the greatest of the plays there are long portions that do not yield any very marked illustrations of either grammar or rhetoric."

The compilers of a large class of handbooks, again, appear to hold that the chief object is to trace the development of style, with its various aberrations and declensions. Consequently, it is not necessary to read more than a few specimens of each author's work—just enough to enable us to institute a comparison between him and his successors.

Examiners in general, if we may judge by their papers, agree with all the authorities I have quoted; and would add with enthusiasm that the poets, and Shakespeare in particular, offer a mine of puzzles that rejoice the heart of one who has to give marks.

The late Mr. Matthew Arnold stands at the

head of another company, who hold that the study of literature is, in the main, the study of human nature and human life. The pages of a great writer are a world in which the men and women are more instructive, because more genuine, than the neighbours whose faces and dresses we know so much better than their hearts. The function of the poet, no less than the historian, is to furnish us with a true criticism of life.

It is quite true that literature may be approached by all these paths. But which of them shall we, as guides, choose for boys who have not much time or strength to spare for fancy climbing? Given a boy of ten, who has two hours a week for the next seven or eight years to spend upon English literature, how will he employ those hours to the best advantage? Shall he devote himself to hard words, to bad grammar, to the growth of language, to the history of style, to the criticism of life, or to all these at once?

First of all we may safely dismiss anything like an exclusive claim on the part of Messrs. Clark and Wright. Hard words are no food for those who have not yet digested the meaning of ordinary words. And, seeing that inaccurate views of grammar and history constitute the very atmosphere which boys breathe, why should we direct their attention to such points in Shakespeare? "A fellow-feeling makes us wondrous kind"; but the sympathy between a great author and his readers should be based on something better than the author's weaknesses.

Dr. Bain denounces this kind of teaching in language to which I can take no exception. But the plan which he proposes to substitute will not commend itself to all lovers of literature. "More good is to be gained by scattered examples than by going through an entire play of Shakespeare, two or three books of Milton, or a complete work of Pope, say the *Essay on Man*. Large portions illustrate nothing in particular, or nothing in want of illustration at the stage reached by our pupils. The author's peculiar effects and manner are found recurring, and the discussing of them becomes superfluous." Here is a scheme beside which the horrors of the Latin Grammar grow pale. If it is trying to have the poets ransacked for examples of construction, so that one cannot think of Dido's frenzy without remembering that *coeptis immanibus* is an ablative of cause, what are we to say of a plot to arrange all literature in categories such as "Pathos," "Interrogation," "Contrast," "Selection of Impressive Circumstances"? The "human boy" is long-suffering, as the Latin Grammar shows, but if this is the form in which style and literature are presented to him, he would not be human if he did not turn away with "A plague on all your categories!"

Shall we then throw ourselves into the arms of Mr. Freeman and say that we will teach the development of language, giving the history of each word and its changes of meaning? Such a study may be interesting and profitable to one who starts with a tolerable knowledge of language and literature. It will give shape to existing materials. But it has

no power to create material for its own use; and, therefore, for an ordinary boy the process would mean making bricks, not merely without straw, but without clay either.

Shall we try the history of style, as set forth in one of the manuals of English literature? The same objection applies to this course. Comparison between two known objects is fruitful; comparison between two unknowns can hardly lead to any useful result. And authors of whom a boy has read "specimens" are in reality unknowns. He has not the knowledge or the experience to detect the flavour of style in a page or two. You might as well ask him to decide upon the merits of two vintages of hock after drinking a glass of each. Even if his mental palate is healthy enough to prefer what is good, he has not the power to explain the reasons for the preference. I was not an exceptionally stupid boy at sixteen, and I still have a vivid recollection of my dumb confusion at being suddenly asked by an uncle why I liked Morris's *Earthly Paradise*. Still less, to go back to an earlier stage, could I have explained at the age of twelve why I was fascinated by Scott and Southey, no less than by certain sixpenny dreadfuls, whose heroes were pirates of prodigious strength and courage. No doubt, had my twelfth birthday fallen in this year of grace, I might have been told something about the difference between the styles of Scott and of Grub Street, and might have repeated my lesson with the appearance of intelligence; but it is very doubtful whether I could have really taken in

the meaning of such distinctions. Boys of seventeen or eighteen may, after a good deal of training, take an interest in the history of style, but with younger boys the sense of style is a dumb instinct, which is likely to be injured by premature attempts to make it articulate.

But boys of all ages are keen about the matter of what they read; quick to judge whether it is interesting or not, moral or not. Sentiments appeal to them as they do to the pit of a theatre. In fact, they are ripe for some forms of the criticism of life. They will remember and value sentiments; they will judge freely of characters. And the reason is that character and sentiment of some kind come within their daily experience; so that if we work on this line we are proceeding from the known. And how could we do better for them than by developing this healthy natural instinct? What is more important for them in life than a high standard of character and of principle? Let our boys live as much as may be in the presence and in the contemplation of the strong, the beautiful, the noble, who look out upon them from the pages of Scott and Spenser and Shakespeare. Let them try to picture such characters, in order that they may imitate them. Let them learn by heart the utterances of heroes, that their tongues may be attuned to heroic strains. And when their blood is fired by scenes of noble action or suffering, and their hearts touched by noble sentiment, they will unconsciously absorb a noble style. The foundations of style must be laid in the unconscious. For we may

apply to literature what Plato says of art: "Let our artists be those who are gifted to discern the true nature of beauty and grace; then will our youth dwell in a land of health, amid fair sights and sounds; and beauty, the effluence of fair works, will meet the sense like a breeze, and insensibly draw the soul even in childhood into harmony with the beauty of reason."

Happiest are the children who breathe such an air in their homes. But they are few; and it is for us to secure that now and again the many may get a breath of it in our schoolrooms. The old Greeks managed well enough. The boy who had learned the *Iliad* by heart had made no mean progress in familiarity with character, sentiment, and style. And, as Horace tells us—

> Quo semel est imbuta recens servabit odorem
> Testa diu.
>
> (Soak the new jar in sweetness: then long years
> Will not exhaust the perfume that it bears.)

Yes, it is just "soaking" that is required. Perfume is too subtle a thing to be fixed by a brief baptism. And, despite this fact, what most of us give our boys is the most hurried of plunges into the stream of poetry—a dip here and there, and back into the muddy street of common life. Soaking is my plea, therefore, though it takes time.

Methinks I hear some indignant advocate of useful knowledge cry, "What! would you make them learn masses of poetry by heart?" No, my

good sir. Our boys have poor memories, and Literature knows her place too well to presume so far as that. "Well, then, how is your soaking to be done?" That is the question which I shall try to answer in the next few pages.

Learning by heart is out of the question. Literature is too large a thing for any man's memory now. And we are proposing to devote but two hours a week to what formed the staple of a Greek education. It is not possible for our boys even to read through the works of our principal poets. What then? Are we to fall back upon "selections"? Yes, but we shall select, not poems, but poets. If the soaking process is the right one, we must pick out a very few authors and devote ourselves to them. It is the only plan. The honey-bee visits but a few flowers; the butterfly ranges at will, and brings nothing home.

Let us suppose, then, that during each year of his school life Tom Brown devotes two hours a week to a single author. Is he not likely to remember much, and profit still more? Can he fail to absorb a great deal of his author's characters, sentiments, and style? That will depend largely upon the way in which those two hours are spent. I can imagine that two hours a week of Spenser, devoted to hard words and bad grammar, might cause delight to an examiner, and give the class a permanent distaste for poetry. But the same time might be so spent in the study of character, sentiment, and style as to cause an examiner to frown over the inaccuracy of the teaching, and yet to cause the

class to read Spenser for their own pleasure. That is the real test. A teacher may say that he has succeeded if some of his class read for themselves the rest of the book out of which the lessons are taken.

How is it done? That is just what has to be discovered. It will take years of patient experiment on a large scale to arrive at a satisfactory method. I can only offer a few remarks by way of suggestion. Pleasure is not the only object which is best secured by aiming at something else. If we want to enjoy fresh air we do not sit still and breathe it, but set ourselves to walk to a certain point, to shoot grouse, to catch salmon, or butterflies, or other game. Health as well as pleasure is thus gained "by indirection," to use Shakespeare's phrase. Now, a taste for style and sentiment, even perhaps for the study of character, has about it something of the subtlety of pleasure. Continual insistence on the part of the master will produce boredom or resistance on the part of the boy. It is often well to set up some secondary object, whose pursuit will incidentally bring boys into the right situation for absorbing the influences of literature. This I believe to be the truth which lies at the root of many of the current methods of teaching, though their exponents seem to have forgotten it. It is a fact that if you drill your boys carefully in the hard words and constructions of *Macbeth*, they will indirectly acquire a certain familiarity with the main features of the play. Or, if you make Shakespeare's version a text for historical disquisitions, the poetical Macbeth

(whom Aristotle declares to be more real and more philosophical than the Macbeth of history) will occasionally peep through the clouds of dust which you raise. So that some literary teaching comes "by indirection," even from Messrs. Clark and Wright. But such an indirect course may exhaust our time, and the boy's patience, before we reach the goal. It is important, then, to ask whether we can devise a rational system of "indirection," by means of which boys can be brought betimes to the heights without too exhausting a conflict with grammatical thorns or historical rocks.

Let us try, in the first place, to lay down a few principles which are, in greater or less degree, applicable to all stages of our teaching. Then we may turn to practical details as to the choice of books and their gradation, and the methods of instruction which belong peculiarly to one or two stages of growth.

It is an obvious truth, but one which is often neglected, that every boy must first of all be required to have a good general knowledge of the story of what he has read, so as to be able to give it intelligibly in his own words. The power to do this does not come by nature, as any one may discover for himself by questioning a class of small boys. Our class, then, will have read their lesson beforehand, and their knowledge of its substance will be regularly tested, either by questioning or by making them write a short account of a portion of what they have read. The practice of writing out a

story is, I believe, adopted with great success in some of our elementary schools. There is no reason why it should not be extended to many grades of education.

Now, in order to tell a story Tom Brown must understand it, and he cannot do that without knowing the meaning of most of the words. It is really wonderful how few words the average boy has mastered. Not long ago I found that of twenty boys between twelve and fourteen—candidates for admission to the Manchester Grammar School—only two or three knew the meaning of the word *sinew*. One of them said it was "a kind of small deer"! And I have known a Harrow boy of fifteen quite unable to explain one of the simplest couplets in Pope's *Iliad*. We must insist, therefore, upon the meanings of words, but not of strange words. The distinction between a common and an uncommon word is not very easy to define; but it will be easy in practice to set up a standard for each class of boys. As the boys grow older we shall extend our requirements, but never so far as to interfere with the main object of our teaching.

Next to the words and the story will come the study of character. Since it is a study to which most boys are inclined, all they will need is a little guidance by Socratic questioning. The questions will be graded according to the capacity of the class, but they will be dictated by similar principles. We may ask a boy of twelve whether Roderick Dhu was a good man or a bad man, while a boy of eighteen may be expected to compare the madness

of Lear with that of Hamlet. It is hardly necessary to add that with the study of character is most closely associated what Matthew Arnold calls criticism of life. It affords many opportunities of drawing attention to principles of action, so that many a lesson in literature may be a lesson in conduct.

The study of style, as I hold, should in all the earlier stages be unconscious. To the older boys it may be taught directly by methods which will be mentioned later. But there are three instruments for teaching it indirectly which are applicable to all stages alike. These are learning by heart, reading aloud, and imitation.

As to the value of learning by heart the world is pretty well agreed. It is surely of immense importance that a boy's mind should be stored with the noble expression of noble thoughts. That is a training in sentiment as well as in style. To the value of well-chosen repetition the number of existing books of extracts is a sufficient testimony. But, useful as such books are in schools where English literature is not systematically taught, I venture to think that no anthology can be so good as that made by a boy's own experience. The inevitable fault of a book of extracts is that its elements do not mix, and that they suggest nothing beyond themselves. But if one learns by heart chosen pieces from each author whom he studies in regular course, then every phrase will be instinct with ideas and emotions, every passage will bear in his memory the concentrated aroma of the poem of which it forms a part.

Reading aloud is so simple a process that its value for teaching is often overlooked. Among the hundreds of boys whom I have examined I have found few to whose reading any intelligence was applied. And yet, what an instrument reading might be in our hands! If it is true of older people that they cannot appreciate poetry to the full without utterance, how much more is it true of children, to whom print is still something foreign! Words have their full meaning only when they are spoken. Sentiments gain a new force when they are clad in the warmth of speech. And style, imperceptible on the printed page and to the untrained eye, has a mysterious but enthralling charm when it appeals to the ear. An intelligent effort, no matter how it fails, to give adequate expression with the voice to the poet's thought, reacts upon the reader and makes him feel the more. And the value of the boy's effort is increased tenfold if his master can show him by example how to interpret the printed page into moving sound. The teacher need not be a very skilful reader. If he is only intelligent, earnest, and free from self-consciousness he will give his class pleasure as well as instruction. I know some excellent teachers who are in the habit of declaiming even the Greek poetry which they have read with their classes. The practice serves two purposes: it makes the boys feel that the teacher is in earnest about the poetry, and it gives fresh meaning and reality to the poet's words.

I am not sure of anything like general assent to my views about imitation. But they have at least the

merit of being based upon hundreds of experiments made in the course of ten years; and I hope they will be thought worth discussion. Those of us who are classical scholars would probably agree that we appreciate the beauties of Virgil and Sophocles all the more for our own feeble efforts to imitate them when we were schoolboys or undergraduates. And there can be little doubt that we gained more from the imitation of a particular author than from the attempt to write Greek, as the Scotch laird in *Punch* swore, at large. As Horace says: "Non cuivis homini contingit adire Corinthum." And even those who have travelled so far may doubt whether they might not have employed their time better. Indeed, even for the few who have the gift, the composition of Greek and Latin verse is a very extravagant way of cultivating their taste. The majority of boys can neither write Greek verses nor understand them when written. But there are few who cannot compose English rhymes, and be made to see whether they resemble a given model or not. Any one who has for weeks or months been studying a single author finds it moderately easy to write in his style. Very ordinary boys have written me good Spenserian stanzas because I had soaked them with Spenser, and good heroic couplets when they had been getting up Pope's *Iliad*. The trouble to most boys is not excessive, and if we go back upon our own experience we shall remember that the pleasure of finding some power of expression is often even greater than the profit. And all the time they are steeping themselves in noble style.

It is a minor question whether such English verse should be original or a translation. Generally speaking, I believe it is better to translate. But those who have not yet gained a moderate knowledge of some language should tell a story of which the outline is given them. And all boys will gain from writing original verses sometimes, especially when the subject is so chosen that a really good poem can be given as a fair copy. That will serve, among other things, to teach them that a poem is an attempt to express some definite thought in the most appropriate language.

If our scheme is to be practical we must accept the fact that boys do not all progress at the same rate, and that they cannot be separately classified for each subject. Therefore we must renounce the beatific vision of a series of yearly courses through which each learner shall march in orderly procession. Such a scheme is only for the United Chambers of Commerce and other visionaries. All we can hope for is to provide that a boy who makes normal progress shall pass through a number of tolerably well-defined stages of training adapted to the average age of the several classes in which he is placed. Instead, therefore, of defining what should be read in each year, I propose to give the outline of an arrangement of studies in five grades, which would admit of large modification to suit the circumstances of individual schools. In doing so I hope I shall be excused for devoting a good deal of attention to the teaching of style, not because it

ought to be the most prominent in practice, but because the theory of such teaching is more difficult and more disputed than that of other parts of our work.

First Grade.—It has already been observed that two of the main difficulties in teaching average boys of from ten to twelve years old result from the smallness of their vocabulary and their incapacity to comprehend and reproduce a narrative or a train of thought. The obvious remedy is to make them read books which combine a wide but normal vocabulary with such narrative and reflection as are suitable to exercise without overtaxing their intelligence. If we add to these requirements, as we must if my previous reasoning is correct, that the books must be literature, and not readers, or other such debasing inventions, we reduce the list of possibilities to a very small compass. The *Idylls of the King*, *Sohrab and Rustum*, and Macaulay's *Lays* are all more or less suitable. But I know of nothing that so nearly fulfils our conditions as Scott's longer poems. They have two defects which can to a large extent be obviated. They contain a large number of descriptive passages which, however beautiful in themselves, are a mere puzzle to little boys of average comprehension. A capital example of this is the famous description of King James's first view of Loch Katrine. Profane as it may appear, we must ruthlessly cut these out; and with them must go the minor incidents which complicate the plot and make the book too long to be read

as a whole. Not only is the child's interest thus greatly enhanced: to acquire the habit of reading whole books, however small, is an important part of education. Few people realise how depressing and demoralising is the too common practice of letting a class read a few pages out of the middle of a book, beginning and ending, as it seems to them, nowhere in particular. The second fault of Scott's poems for our purpose is that they contain so many uncommon words. Happily a majority of these are found in the descriptive passages; and in the case of the rest a considerable degree of ignorance may be tolerated.

The old English and Scotch ballads cannot be described as an author; and it may appear inconsistent to recommend that collections of them should find a place in our list. But the fact is that numbers of the ballads are so similar in style and spirit that they may almost as well be classed together as the portions of the composite work which goes under Homer's name. The small experience which I have had in this line inclines me to think that for very young boys there is nothing better than well-chosen ballads.

In the region of prose the difficulty of choice is very great. Southey's *Life of Nelson* is excellent. So, probably, would be Bunyan's *Holy War*. Commendable efforts have been made by Mrs. Creighton and others to write simple and interesting biographies; but the books they have produced are not interesting, and can certainly not be classed as literature. The narratives of some of the early

travellers, which are now being republished, may prove useful. A most excellent specimen of this kind of writing is Sir Walter Raleigh's *Discovery of Guiana*. It is stimulating, simple, and written in a good style. But it has a weak side: it might easily be made a mere text-book for a geography lesson.

As for the method of teaching in this grade, I think the two chief requisites are liveliness and simplicity. The class should read a portion beforehand, and the lesson should begin with questions about the subject-matter, the meanings of important words, and any geographical or other particulars which are absolutely necessary to the understanding of the text. Then should come reading aloud, discussion of characters, explanations by the master, and so forth. The treat at the end might be the reading by the master of the finest passages.

Second Grade.—Assuming, at the entrance into the second grade, the possession of a tolerable vocabulary and the power of grasping a simple story, we can direct the boy's energies into several useful channels. We may try to awaken the dramatic instinct by means of the easiest of Shakespeare's plays. Even the simplest of them will require much explanation, and much dramatic reading, if the class is to gain any real grasp of the story and of the characters. I believe it is best to have a plain text, and to give whatever explanations are required. Printed notes are more often a hindrance than a help to the boy; and they tempt the master to devote his energies to them instead of the text.

Again, with the aid of Pope, we may take their thoughts abroad into the wide fields of classic legends, where it will be strange if they do not find delight. His noble translations of Homer are very faulty as translations, but few would deny them the character of English classics. Their very faults make them more completely a part of our national heritage. And experience has convinced me there are few instruments of teaching which can be compared with Pope's *Homer*. It interests, it stimulates the imagination, and it cultivates the taste. It would be natural to include Dryden's *Virgil* in the same category; but experiment has satisfied me that it lacks some essential qualities.

While boys are reading Pope they should practise writing heroic verse. Insistence upon a few simple rules, and a little sympathetic criticism of each effort, will seldom fail to produce tolerable results. And it is in connection with their own verses that we can best draw their attention to such elements of style as similes or metaphors, strong epithets, the order of words, and the variation of rhythm.

When we want some prose there are several books which seem more or less suitable. The *Vicar of Wakefield*, some of Scott's novels, and Langhorne's *Plutarch*, all appeal to the imagination, supply plenty of material for the appreciation of characters and sentiment, and afford excellent models of style. But it seems doubtful whether prose books can in this stage be nearly as effective implements of teaching as poetry. Boys of this age, however, can

do something in the way of imitating a prose writer. I have found it a good exercise to give them a speech to write for some person in circumstances similar to those of which they have been reading. Or, if their author be Bunyan, they will readily take to the notion of composing a dialogue. It is to be noted that boys write much better and more freely when they suppose themselves to be expressing some one else's sentiments. They lose much of the shyness and dumbness which oppresses them when writing in their own persons.

Third Grade.—In the next stage we may advance a good way in the study of character, for which nothing could be better than the moderately hard plays of Shakespeare, such as *Julius Cæsar* and *Coriolanus*. Such plays will also develop the historical imagination which has been fostered by Homer or Plutarch. Somewhat stronger food is *Paradise Lost*. But no one who knows how interesting a lesson that is made in one form at Harrow can doubt that it may be a very good book. It has special merits for the teaching of style. Milton's use of epithets may suggest many useful trains of thought which are not too hard for boys to follow. His borrowed similes, if traced to their fount, will give much teaching. And in Milton, as in Shakespeare, the boys will have a splendid field for the discovery of great lines. Without following Matthew Arnold to his extreme conclusions, we may still believe that the power to appreciate a good line is an important part of a literary training.

I do not venture to suggest that boys in the third stage should write blank verse in imitation of Milton or Shakespeare. 'Twere better they should go on with their heroic couplets, which they will do easily if they have been well soaked in Pope. But there is a prose style which they may now attempt. Macaulay's writing may not be ideal, but its faults are so exactly the opposite of the faults natural to a boy of fifteen that we may well administer large doses of his essays as a corrective. For the same reason Johnson's *Rasselas*, and perhaps some of his other works, may now be used with good effect.

Fourth Grade.—The higher we climb, the wider is the prospect open to us. Boys of the average age of sixteen, or a little more, if they have gone through some previous training, are capable of appreciating a good many varieties of literature. Something will depend upon the character of their other work. The classical boy will have more taste for Milton, the modern-sider will perhaps have a leaning to Tennyson. But all of them may gain much from Milton's minor poems, from the *Idylls of the King*, and, above all, from Spenser. I venture to think that Spenser is not quite appreciated as he should be by schoolmasters. Whether we wish to cultivate the imagination, to teach the broad distinctions of character, or to develop the sense of style, it is hard to find any poet better suited to our purpose. He uses rather too many hard words, and there are some passages which are not healthy

reading for boys; but with a moderate amount of explanation and expurgation he could be made available. In fact, this has been already done for the first two books by Dean Kitchin.

Style is so important in this stage, which for most boys is the last, that I may be excused for describing one way in which it may be taught. The first half of the hour will probably be spent (with books shut) in telling the story of the prepared canto, in recalling important epithets and phrases, and in questions about the meanings and derivation of a few words. We then collect papers, on which each boy has written down the numbers of the stanzas which he considers best, or perhaps the three best lines in the canto. A little chaff directed at careless answers will prevent this from being done at random. Then we take some of the answers in turn, ask for reasons, and for criticisms of those reasons. Such reasons must of course be based upon a little previous teaching as to points of style. Generally speaking, the boys will have made a sensible choice, and be able to give tolerable reasons. Suppose, after rejecting some stanzas as quite unfit for competition, we have half a dozen left. These are now to be balanced against each other by comparing them in respect of rhythm, alliteration, simile, sentiment, and so forth. And the thought, dramatic propriety, and imaginative force of each stanza will be carefully considered. So by degrees the class can be guided or carried to a conclusion which is made valuable by their own previous efforts at judgment. And

this process will bear fruit in their next set of Spenserian verses. We shall have simile, alliteration, and so forth—all rather crude, but all representing thought and effort.

But in this age of prose and reason we must not let our Tom Brown devote himself exclusively to poetry. If he has not already taken his dose of Macaulay, let him do so now, and write his pages of Macaulayese. Next, he may be trusted to approach the feet of Addison and Bacon. It will be well, after they have read some quantity of Addison, to let them write on some suitable subject without being told to imitate. The unconscious reproductions of Addison, which are sure to be plentiful, if contrasted with their previous gobbets of Macaulay, will prove very instructive, and afford a text for a lecture on the chief points of style. Miss Braddon and the *Daily News* may then be used as awful warnings; and so we grow to a point.

Fifth Grade.—The sixth form, like Adam and Eve, have all the world before them where to choose. It is true in all stages, but specially in this, that the teacher's own tastes must be consulted. Still, no boy's experiences in the sixth form would be complete without a study of a speech of Burke, one of the harder plays of Shakespeare, some chapters of Gibbon, and some essays of Hume. In the case of such boys, the proportion of teaching to reading may be comparatively small; they may be trusted to get up minor points for themselves, and the lesson will naturally be more or less a lecture.

Assuming that our sixth form has gone through the course I have sketched, it will be safe to teach them something of the history of literature. They have in their heads a number of standards for comparison, so that they will be able to see the point of remarks upon authors of whom they have only read specimens. But we must walk warily. The history of literature must be taught by lecture, not by a manual. For, though a few mites give a flavour to the literary cheese, a full meal of epizoic literature will cause indigestion. We will trust them with specimens of Johnson and Swift and Goldsmith and Cowper, and let them draw conclusions about each author; but they shall not summarise in one sentence the spirit of the eighteenth century.

I have said nothing about imitation for sixth-form boys, because I think they should be learning to form a style of their own. Probably each will be largely influenced by some one author; that, however, will be a healthy natural affinity, with which it would be unwise to meddle. But we shall use the author they are studying as an auxiliary force in our inevitable battles with carelessness, obscurity, and affectation.

THE UNIVERSITIES

AND

SPECIALISATION

BY

THE REV. M. G. GLAZEBROOK, M.A.

May 1889

THE UNIVERSITIES

AND

SPECIALISATION[1]

It is impossible in fifteen minutes to deal with all the issues which are raised by the word specialisation. I shall best help the discussion if I obey the wish of the committee and confine myself almost entirely to one aspect of the question, in which I take a strong interest—that is, the bearing of specialisation upon the connection between the public schools and the universities. I shall, therefore, say nothing about the great mass of boys who leave school about the age of sixteen and go into business; merely stating my conviction that their education ought to be liberal, but on a modest scale —not the foundation for an intellectual mansion which is never to be built, but a serviceable cottage that will keep out the rain.

It is among boys who remain at school after sixteen that the question of specialising becomes a real one. They may be divided into two classes for my purpose—the boy of moderate or little ability,

[1] A paper read to the Teachers' Guild in May 1889.

who will take a pass degree or the lowest possible honours, and the boy who will be a candidate for high honours and scholarships.

As to the education of such boys there have in the last forty years been three waves of popular opinion. First, there was the old-fashioned view that the classics alone are worth study—a view which still survives in some of our public schools. Then men began to urge that every boy ought to learn everything—experiment has shown that to be impracticable. And now the opinion is gaining ground that a boy should learn only one subject, and that it does not matter what that subject is.

In a country where all these views find supporters, it is difficult to speak about specialisation without running the risk of being misunderstood. Every man is naturally most alive to the evils of the system with which he is familiar; so that two men who have exactly the same ideal in their minds may seem to take opposite sides. He who has experience of some classical school of the old type will urge the need of specialising, while his fellow from a modern school is protesting against its mischievous excess. But, apart from individual experience, there can be little doubt which way the tide of popular opinion is running. It is in that direction that it is most important for us to look out for educational rocks ahead.

The popular philosophy, when it says that knowledge is power, means that knowledge is an instrument rather than an influence. Consequently it expects education to make tools instead of making

men. No doubt many schools used to make neither, so that now, when a new impulse has come for education, the public are little inclined to listen to schoolmasters. There is a danger that schoolmasters may listen too much to the public, and regard themselves as mere delegates instead of representatives. But that is part of a very large question. At present we are still the shepherds, not mere sheep-dogs to do the bidding of a many-headed master. So let us return to our sheep.

When a boy of moderate ability reaches the age of sixteen it is generally clear that he has a preference for some one subject. How are we to deal with him? Thirty years ago he had no choice—the classics were all in all. Now there are some schools where he must divide his time impartially among four languages, history, two sciences, and mathematics, no matter which way his taste lies. Other schools, again, allow him practically to drop everything but his special study. The first plan often stunts the mind and spoils the temper; the second distracts and confuses; the third results in terrible narrowness. I believe that the true method is a combination of the second and third. A little more than half of the school hours should be devoted to the special subject, but the rest should be strictly reserved for supplementary studies. These latter should be so planned as to train different faculties without the distraction caused by multiplicity of subjects. The science boy, for instance, should not get a smattering of several languages, but an acquaintance with one or two; the scholar should

be trained in the method of one science. With such economy of subjects a boy who has been well taught up to sixteen can obtain a fair general education, and yet devote himself largely to one study. And surely it is no exaggeration to say that a man cannot now be called educated unless he has a moderate acquaintance with the literature of his own country, and at least one foreign language, and has a little real knowledge of history, of elementary mathematics, and of some one science. To withdraw any one of these branches from his education is to lop a limb from his mind.

The function of a university is first to make sure that the student has this foundation of general culture, and then to help him to rear his tower of special knowledge upon it. Let us see how far this is accomplished at Oxford and Cambridge. In the case of the dull man they require at their first examination a modicum of Greek and Latin, and a miserable minimum of mathematics. They do not mention science, modern languages, or English literature. Now, in these days the average boy cares little for a subject which will not score in his next examination, so that the last-named studies languish at school. The standard of mathematics is ludicrously low, and the amount of Greek usually required is so happily chosen that, while it is below the point at which literary interest begins, it takes up so much time as to make specialisation impossible. The pessimistic view of passmen may perhaps be the right one, but it seems hard not to encourage them to get either knowledge or culture. And at any rate the effect of

the system upon school teaching is far from being beneficial.

But if the university examinations injure the schools by debarring average boys from special studies, the colleges with their system of scholarships are continually tempting the cleverer boys into undue specialisation. They will give a scholarship for classics to one who does not know what is the capital of Austria or the square of $a + x$; a scholarship for science to one who cannot construe Caesar or even spell common English words. It is no answer to say that the boys are ultimately required to pass responsions. To a clever boy, whose scholarship is secured, that is a mere matter of cram, and leaves no result behind, except an increased contempt for the subject which he has so slighted. It is quite another thing to say that general knowledge will be counted in a fixed proportion in the award of all scholarships. That would give reality and solidity to the systematic teaching of school.

I shall be told by some that the evil is imaginary, and that no school really does send up boys taught "all on one side, like an ill-roasted egg." I answer that the evil exists and is increasing; that it threatens seriously to injure the universities as well as the schools. It is of such recent growth that many people are not yet aware of its existence. In what follows I shall speak chiefly of the dangers in connection with science, because they are there most obvious. But the same may be said, in different degrees, of all the subjects for which scholarships are given.

When the colleges first offered scholarships for

science, the candidates were boys who had gone through the regular training in literature, but had developed this taste besides. The standard of knowledge was consequently low, but it represented a good deal of talent, and these scholars turned out very well. And the effect upon the schools was good, for they were induced to give more system to their scientific teaching and to provide proper apparatus for experimental work. But then some ingenious headmaster made the discovery that by dropping literature at fifteen, a very ordinary ill-educated boy might be made to absorb enough of science or mathematics to win a scholarship. This discovery was not long kept a secret, and now a number of schools in different parts of the country send up boys to the university who know literally nothing except their scholarship subject. Naturally, the standard of scholarship examinations, especially in science, has risen very much during the last ten years, so that each year it is more difficult for any given school to gain scholarships without neglecting education.

I will speak first of the effect of this system upon the schools, then of its results at the universities, and lastly of the remedy.

It may be said that schoolmasters have only themselves to blame if they are weak enough to give in to a bad system. But even headmasters are human, and swayed by human feeling. In the first place, they naturally desire the appearance of success, for they know how much the prosperity of a school depends on its reputation for winning scholarships; and besides, they have to deal not only with general

principles, but with individual human cases. Suppose that Jones decimus in my school, the son of a poor clergyman, and not very clever, has a great desire to take orders. His only chance of going to the university is to get a scholarship; and his only chance of a scholarship is to devote himself solely to science from the age of fifteen. Am I to harden my heart and say, "No; you must go into trade. It is better for you and for education that the scholarship should go to some boy who has been better educated"? There is the difficulty, for the possible rival may be just such another Jones. And neither Jones nor his father will believe that he had better give up the university than enter it by such a narrowing path. I am placed in a very awkward position. But the colleges which have the scholarships to give are masters of the situation. They have only to say what they want and the schools will prepare it for them; and if they would agree to elect boys partly for general culture they would be the gainers.

Suppose, for the sake of argument, that a headmaster gives in entirely to the wishes of all the Joneses. He will allow one set of boys to do nothing but classics, another nothing but mathematics, another set nothing but science. And these are the leading boys of his school. Suppose further, as is most likely, that it is a day school, where games do not constitute a strong bond between boys, and where many boys never play at all. There will be at the top of the school three or more sets of clever boys who have not a single interest in common.

The pure classic will despise the boy of science, who in his turn will regard literature as childish nonsense. The former will scorn to know the cause of an eclipse; the latter will not read so much as a good novel. Instead of gaining by association with boys of different tastes, each set will be absorbed in itself. The school will be a Cerberus with three heads, which continually snap at one another, and all of them at any one who wishes to enter the realm of real education. Is that the kind of monster that we wish to place in the centre of each large town, where should be the seat of the Muses?

That is an ideal picture. I do not believe that there is any school in the kingdom so bad as this; but unless some measures are taken there will soon be many such. In most large towns there will be no such thing as education for boys over sixteen, but only technical training.

Now let us turn to the effects of this system upon the universities. I have been favoured by the authorities of an important and typical college with a pretty complete history of their science scholars for the last twenty years. It is interesting to trace the change which has come over the scholars. At first they all came from schools which had given them a sound training in literature; but by degrees the scholarships fell more and more to boys who had specialised early, and in the last five years only one has been given to a boy from any of the great public schools which still insist upon literature as the staple of teaching. That is not because science is less well taught in such schools than it used to be; on the

contrary, the teaching has improved. The class list shows no great difference between the two kinds of scholar ; but the best first classes are not unfrequently obtained by men who failed to get scholarships at entrance. The subsequent history of the scholars is instructive ; it shows a very marked advantage on the side of those who had a more liberal education. Of the early specialists only one has had any considerable success, while many of the other class have turned out to be really capable men. That is just what one would naturally expect. The boy who has reached the scholarship standard by dint of neglecting all other studies is inferior in ability to him who falls only a little below it when he devotes but a few hours a week to his subject. He is inferior, too, in the character and knowledge of the world upon which success in life so much depends.

Not content with examining the records of one college, I have consulted two science tutors of great experience, one at Oxford and one at Cambridge. While differing as to the degree in which it is possible to remedy the evil of specialisation, they agree heartily that it is an evil. They say that it produces an almost incurable narrowness, which seriously diminishes the usefulness and the success of men in after life. They both insist upon the immense importance of literature in all education. It need not be Greek or Latin ; English and German may be better for the purpose, but some literary training is essential. Indeed, there is weighty truth in Matthew Arnold's saying that the best poetry contains the best criticism of life. It is true of all good

literature that it embodies the best statements of principles and the best examples of their application. To be familiar with good literature must, therefore, help a man vastly in the guidance of conduct; and, to quote Matthew Arnold again, conduct makes up nine-tenths of life. For we must not forget, when we talk of subjects and scholarships, that we are really dealing with human life. The object of knowledge is action; and our business as educators is not to make classics or scientists, but to make men. And that is just where the narrow training in one subject fails. It does not make men.

There are eminent men of science who have maintained that science alone can give a complete training to the mind and character. But their advocacy is often its own refutation; for their very style shows how much they themselves owe to the literary training which years ago they could not avoid. A natural revolt against the old-fashioned classical training makes them undervalue its beneficial effect upon themselves. In fact, they wish to impose upon English science the same sort of technical narrowness which is the great weakness of English art. Although their wish has not yet been realised, there are not wanting signs at the universities that it is approaching fulfilment. There is a strong tendency among the younger men to form circles of scientific specialists who reject and despise literature, and avoid the society of men whose interest is in general culture. And there are plenty of "ripe scholars" who have a strong dislike to all that is scientific. These signs are regarded with anxiety

by all who think that the greatest function of our English universities is to produce capable men of wide sympathies, who are able to take their part in the life of the nation. They see that if the posts of influence in the universities are to be occupied by a number of mutually antagonistic specialists, serious injury will be done to the character of all the learned professions.

I have only a few minutes to speak of the remedy. The schools, as I have shown, are so much at the mercy of the scholarship system that the best hope for them is a general consent of the leading colleges to change their system of examination. They can secure a reasonable level of general culture in their scholars by simply assigning a fixed proportion of marks in their examinations to subordinate subjects. In a classical examination, for instance, one third of the marks might be given for English, science, and mathematics. No doubt such a system would, in the long run, slightly lower the level of attainment in special subjects at the age of nineteen; but it would not affect the standard at graduation, and it would produce much more capable men at thirty. And a country is served and ruled, not by its boys of twenty, but by men.

My proposal is open to an obvious objection. One effect of requiring more general culture in scholarship examinations would be to diminish the chance of the poorer candidates, who, as a rule, begin their effective education later, and enjoy less skilful teaching. Far be it from me to take public money from the poor and give it to the rich. The rich

have too large a share of it already; and they always will have, so long as scholarships are awarded by open competition. It is only the unwillingness of their boys to enter any but a few popular colleges which prevents schools like Eton and Harrow from winning a large number of scholarships every year. But they ought not to win any at all, except in the rare cases of boys who really need the money. What we want is the extension of a rule which is now applied to a number of exhibitions. The title of scholar and a nominal sum might be given to boys who come up to a certain standard, but the money should be reserved for boys whose parents really cannot afford to send them to the university without help. No doubt this would require care and tact on the part of the college authorities; but that it can be done, and ought to be done, I do not entertain a doubt. Fifty years ago some social stigma would have attached to scholarships held on such conditions; but popular feeling has been so much educated of late that this is not a real difficulty now. There are few poor boys so sensitive as to refuse sizarships; none who suffer in the esteem of their fellows if they accept them.

I have taken high ground, and have spoken my opinions boldly, at the risk of giving offence. For this is not a small question—I venture to say that it is a matter of national concern. The mass of English citizens of the middle class are educated in schools like that[1] which I have the honour to represent. The tone of such schools from top to bottom must be

[1] Manchester Grammar School.

affected by the ideal of education which the universities set up for their leading boys. Many of those leading boys will themselves be teachers, and so the same influence will be brought to bear from another quarter. It is our duty to our schools and to our country to strive that the influence may be wholesome.

IN BEHALF OF GREEK

BY

THE REV. T. FIELD, M.A.

May 1891

IN BEHALF OF GREEK

IT will hardly be questioned that it is desirable to present in a compact form all that may be said in behalf of Greek as a medium of education at a time when its position is seriously assailed. So far as my observation has extended, this has not been done by any one actually engaged in public school teaching, and therefore I make no apology for venturing on the task; for though I may not accomplish it, I may at least be able to show that it ought to be done, and may possibly arouse in defence of Greek a far abler and more powerful pen than my own. Let it be understood, then, that this is a pure *ex parte* statement; it is no discussion of educational problems, it is an effort to mass together the chief claims which Greek may still make on the allegiance of the scholastic world, and to present them without confusing their effect by the suggestion of counter considerations.

In the first place, public school education—in its history, its origin, and its development—has been a standing protest against the inculcation of a utilitarian view of life. Cradled in the cloisters of

William of Wykeham, nursed beneath the towers of Windsor, nurtured on the literature of the Renaissance, the whole spirit of the public school curriculum has been the culture of the intellect, the training of taste and manners, the appreciation of beauty. We may dispute what it ought to be, there is no doubt what it has been—the training of a nation and a class which has, it is true, achieved commercial success, but only because it steadily despised commercial ideals. An education which does not recognise this does not reform, it destroys, the public school system of the past; it supplants it by a system which is different not only in degree but in kind, for it is based on a different ἦθος. This old tradition it is the duty of public schools to maintain; it is identified with the position of Greek; it is a standing protest against the utilitarianism which is the curse of modern education. The old system was consistent: it started from an old book which held up the ideal of chivalry in the man who hath not lent his money upon usury; it proceeded to the history of a people whose soul was instinct with the idea of beauty; it familiarised boys with the myths of Hellas, her art, her drama, her eloquence; it held before them the types of Roman patriotism, a Curtius, a Decius Mus; it taught them of a stern idea of duty in a Fabius or a Regulus; if it strayed into the byways of modern history it was to dwell upon the ideals of chivalry or the "spacious times of great Elizabeth."

And what are we to substitute for this? The study of commercial geography, the places whence

we procure jute and india-rubber and blubber and tallow; or of commercial history, the price of sheep in Edward I.'s time and cows under the Tudors; the history of trade-routes, *i.e.* the story of man outwitting his neighbour, and the path of his most successful operations. For what is commerce but the art of getting as much more than the proper price of an article as you can persuade a man to give, and giving as much less than the proper price as you can persuade a man to take.[1] And now from childhood boys are to be soaked in the history of this contest of human wit, in which daring and enterprise occur, if they occur, by accident; he is to be told that these are the things which have been worth living for in the past, and these are the motives and the examples which must dominate his future life.

Rem si possis recte, si non quocunque modo rem. So we are to learn Italian, not that we may study Dante, not for the beauty of its language or its literature, but because it is the *lingua franca* of the Levant. We may teach German, not to read Goethe or Schiller, but enough for an interview with a German customer, inculcated largely by the transcription at school of illegible German letters.[2] We are told this must be so because German clerks are filling the posts in our houses of business, and German traders are ousting our English houses from their foreign trades, and all because the Germans

[1] This is called otherwise buying in the cheapest market and selling in the dearest.

[2] This is an important part of commercial education in the view of many London merchants.

have a better system of commercial education than ourselves.

The facts may be true, the assigned cause is a false one. It may be that our trade is declining and German advancing, though I should like to see statistics which prove it; but if so it is not because of recent improvements in German education, but because of the enormous impetus given to that nation by their unity and their successful war. God forbid that we should seek war to advance our trade, but that our trade has depended more on our victories than on commercial education seems to me as clear as any historical fact can be;[1] and I am persuaded that a noble patriotism, inspired by the temper of Pericles and Demosthenes—a spirit which has caught the noblest lessons of Roman discipline, Roman self-devotion, and Roman magnificence of enterprise—will do more to secure the widespread dominion of English commerce than a petty, penny-wise-pound-foolish, temporising, hesitating policy, based upon the attentive study of foreign markets. I am prepared to admit that in the race for inferior clerkships there may be an advantage for one who has been bred upon shorthand, book-keeping, and German script; but if wider openings are secured for the nation which has the most generous training, we will leave the keeping of accounts and reading of illegible letters to others.

I shall be told that this is shallow rhetoric; possibly it may be, but so far as the general prosperity of our country is concerned it is at least as great a

[1] *Vide* Seeley's *Expansion of England*, passim.

presumption to maintain that the narrow utilitarian basis of education would increase it as to say, as I do, that the general instincts produced by a classical education encourage the formation of that generous spirit of national emulation which the Greek called φιλοτιμεῖσθαι, and which has been always a secret of national greatness. And what shall we say of the rhetoric which has been expended by the head-masters of Winchester and Clifton in lamenting the fate of unfortunate boys whose lives have been made a burden, whose literary development is warped by the enforced drudgery of Anabasis and Greek grammar? We are told boys are ruined body and soul, their literary instincts killed, their tempers soured, their digestions ruined, through enforced study of this baneful language. I have never been conscious either at Harrow or at Canterbury of a boy to whom Greek was more distasteful than his other studies. The *facts*, so far as we are concerned, are these, and I believe most schools would find them the same. If we take a form in the upper middle part of the school, and ask which boys like Latin better than Greek, one boy may with hesitation express the preference; if you ask who prefer their Greek lessons to Latin, at once there is a loud and spontaneous expression of opinion. If the matter, then, is to be decided by a plebiscite, I cannot doubt for a moment that the verdict for Greek will be carried by an enormous majority. But such things, we are told, must not be left to the crude decisions of boyish preference; let us grant it, though be it remembered that the attack depends

largely on the presumed burden of Greek lessons to boys. We will grant that boys do spend a large number of hours on Greek (though perhaps not so many as Mr. Glazebrook calculates), and that at the end of it all few can, and still fewer will, read with pleasure or profit any Greek author, or any ten lines of one. I will go farther and say this has been the case even with many fellows of colleges. Are we, then, to suppose that for all fellows of colleges, who, as a fact, never read a Greek book for pleasure, their Greek education has been thrown away? Surely this is a case where the half is greater than the whole, and the incidental advantages were the real gain.

It is for us to state clearly what these incidental advantages are.

(1) There is the mere gymnastic. For this we claim Greek to be the best medium, because the language is capable of expressing the subtlest distinctions of thought. Many theological definitions, perfectly clearly expressed in Greek, could not be expressed in Latin at all. In learning, then, the forms of a synthetic grammar, in observation of minute differences of form and shades of meaning, we believe Greek to give a better training than any other tongue.

(2) As an element of culture "Hellenism," as a whole, is acknowledged to be pre-eminent. It is useless to waste words of commendation on its literature, its philosophy, or its art. To give these any power of influence over a generation as a mass, to bring them to bear upon any definite percentage

of those who leave our public schools, Greek must keep its place, not merely as a study first in esteem, but as a study on which numerically the great majority of the boys are trained. The Master of Trinity urges that a class trained on modern lines may acquire something of this old-world culture from translations; but will they read them? The likelihood of the average boy (and we are speaking of the average boy) acquiring any knowledge of, or taste for, or interest in, Greek literature, history, or art, unless he is, so to say, surrounded by an atmosphere of Greek at school, is very small indeed. There must be thrown over Hellenic life that glamour which comes from early association if it is to have any moulding influence whatever upon after life.

(3) Then it is maintained that even should it be necessary thus to let Greek culture go, the study of modern history is a better training. But I uphold Greek as the best key to the study of history. For what does the real teaching of history imply? It is not a mere imparting a string of disconnected facts, it is the ingrafting of an instinct to see the operation of cause and effect in human affairs, to trace the motives of human action, the similarities of human character. The study of history in this way is a difficult matter; the cultivation of the first instinct of reflection and comparison is difficult, and so far from being simplified it is greatly increased by choosing for the study times not far removed from our own. The primary conceptions and crucial problems of history are presented in Greece in their simplest form and set in the clearest relief. There they are

invested with every imaginable degree of interest and attractiveness; they may therefore be studied there far more delightfully and far more easily than in the complex forms and prosaic conditions of our duller days. Let me illustrate my meaning. If we are engaged in studying the constitution of Cleisthenes we find one of its most peculiar features is the institution of ostracism. Now, if this is the matter of our lesson it is possible to ask for an illustrative instance from our own day where a state might have desired such a weapon. Many boys are ready to suggest General Boulanger; but if the subject matter of your lesson is our own time, it is impossible to expect illustrations from the past. Again, the Greek conception of independence involved three elements, that a state should be *αὐτοτελής*, *αὐτόδικος*, *αὐτόνομος*—*i.e.* having no superior taxing, judicial, or legislating body. The first and last conceptions involve the essence of the Home Rule problem in Ireland; the first was the cause of the loss of our American colonies; while the second point, that of a superior Court of Appeal, while it was one of the prime causes of the Peloponnesian War, can hardly be said to have a purely academic interest now, when we find that one of the most important points referred to the conference of Australasian colonies was the retention of appeals to the Judicial Committee of the Privy Council; and one of the most interesting cases lately decided by the Courts has been the Privy Council judgment on "Chinese Free Labour." Let me now mention some half-dozen questions which are of conspicuous importance

in modern times. We were informed in the papers recently that the pensions paid by the American Treasury to the survivors of the war are, as every one acquainted with American finance knows, a serious burden even for that wealthy republic. We are also informed that the Duke of St. Albans has agreed to commute the pension of Hereditary Grand Falconer. The Pension question is as old as Leptines. Further, two of the most definite and intelligible socialistic proposals are the limitation of the power of leaving money by will, and the nationalisation of the land. Even a primer of Greek history will throw light upon both questions, and show us that private ownership of land is not the original condition of tenure, and that Solon at Athens was the first to give freedom of testamentary disposition.[1] If these points are somewhat fanciful it will be acknowledged that the payment of members of Parliament is not a purely academic question, and this question is far better seen in its practical bearings by considering Pericles's introduction of the payment of dicasts than in an abstract discussion of its probable results. Further, the history of England during the last two centuries has been the history of its passing from an oligarchy to a democracy. Now, there is no period of history which illustrates the cardinal difference of these two principles like the history of Greece. There you see them alive, embodied in the most famous commonwealths, meeting

[1] It may be observed that the export duties of 3 per cent levied by the Prince of the Chersonnesus are precisely the same as the 3 per cent levied by the Portuguese in South Africa now.

in the most famous conflicts, winning victories with which the world is resounding still. But it will be urged, What is the use of this for stupid boys? I answer, Much; stupid boys will be electors some day; and I deliberately maintain that upon many points on which he will have to vote the stupid boy will get more light from Greek history than from his own. It is not likely that in the ordinary teaching of English history a stupid boy could be taught about the imposition of heavy succession duties, but in the simple primer of Greek history we have to teach something which gives an opportunity of casting some light even on this, which is of course a somewhat recondite subject.

I have already dealt to some extent with the argument that Greek history may be learned without the Greek language. Of course it can, but it will not be. Is it conceivable that, when the study of the language is abandoned, the study of the history would be maintained in the crippled condition, with all that lent it special interest taken away? But my chief contention is that the study of the language may be made subservient to the study of the history. From some remarks at the Headmasters' Conference at Oxford one might suppose that in a Greek translation lesson no reference was ever made to anything beyond the dry bones of paradigms and particles. This is not the kind of lesson we are contemplating now. We are thinking of a system in which every point is seized of geography and history, of poetry and art. For the boy who leaves in the fifth form or just below I presume a large part of

his translation lessons will be, as they certainly may be, Thucydides or Xenophon's *Hellenica*. Take the dullest boy for whom any one would think of recommending Greek. He would, before leaving school, have worked through Mr. Philpott's excellent selections from Xenophon's *Hellenica*, and so have studied in the most scientific way possible for him the history of Greece from Aegospotami to Mantineia from the original authorities. Even as a history lesson I think we should find it difficult to arrange anything much better. Is it not, I ask, significant of the adaptiveness of Greek history to educational purposes that at the first thought it is possible to name such suggestive points of comparison with modern politics as I have named? Another moment suggests a further parallel. Mr. Disraeli's Government introduced the Reform Bill of 1867. One of the greatest extensions of the privileges of the proletariat at Athens was granted by the Conservative Government of Aristides. I repeat the argument I used before.

When we are studying Greek history the parallel will occur, and has occurred even to boys of moderate capacity. It can certainly be educed by a slight exercise of the μαιευτικὴ τέχνη of Socrates; but if we are teaching the subject matter of our latter-day history itself, the illustration cannot be educed by any intellectual midwifery, however skilful. The parallel must be wholly suggested by the master, and will so lose the whole of its educational value; there is no intellectual puzzle for the boy, no spontaneous contribution of something from within his own experience,

no instinct created of drawing analogies and comparisons for himself. Possibly we may be told that herein we are offending the critical axiom of proceeding in education from the known to the unknown. But in education, as in theology, grave dangers follow the blind acceptance of formulæ; we must recognise "polar" truths which seem to contradict but only supplement each other.

(4) What has been urged in regard to history applies *mutatis mutandis* to literature, in the name of which Mr. Glazebrook conjured us to vote for Mr. Welldon. For if the appreciation of the first instincts of scientific historical study is difficult, the first critical appreciation of literary beauty is not a whit less so. And I am prepared to affirm that it is more easily cultivated in a foreign language than in one's own—and why? It is conceivable that a boy might be persuaded to read English literature himself, and therefore have his own storehouse of comparisons and illustrative quotations for what he reads in a foreign language in school. This may seem a paradox, but it is analogous to the argument used in the case of history. Of course boys get to like something in English literature: some ballad has a stirring tale, some legend has a fascination, some epic a majesty, some lyric a musical cadence which attracts; but boys will not like these the sooner or the better, nor will their appreciation be more critical, from their being made the subjects of school lessons. Get boys to read English literature for themselves, and use your Greek lessons to make them understand what the principles of beauty and

of criticism are, and more may be done than if the whole school time had been devoted to English literature alone.

The mind must be artificially caused to linger on certain passages and detained there in spite of its own restlessness ; there must be some artificial means of causing boys to turn them over again and again, and taste them, so to say, and this method is supplied by the translation from a foreign tongue. It is notoriously difficult to make an English literature lesson successful. We are told it is because we are too lazy to take the trouble, or too conceited to put ourselves to school and training, and learn the proper methods of our trade. It may be so ; there is doubtless a natural bias in favour of teaching subjects with which we are familiar, but there is also an inherent difficulty in the teaching of literature, which no pains and no training can wholly overcome. In the passages to which we draw attention, and the beauties of which we desire to analyse, there is not this mechanical catch which forces a boy's mind to rest on them, whether he will or no. The teacher's mind finds fewer points of departure for suggestion, fewer opportunities of setting intellectual puzzles, fewer possibilities of inviting comparison and illustrative quotation : this at least is my own experience, and I have given as much thought to this subject as to any. In my search for helps and suggestions I have found solemn warnings not to let my lesson diverge into geography, or into history, or into philology, or into anything else, but to keep it sacred for literature, from which I gather that other

people have found a very strong temptation to stray in these forbidden fields, possibly because, while they find warnings in plenty of what is not to be done, the suggestions of what is to be done, when most of the things which make lessons interesting are tabooed, are still to seek. A master in his classical lessons, however, may and should look forward to see what English literature he can suggest for his boys' reading. Many will adopt the suggestion, at least as many as are likely to profit from a literature lesson; and from this practice, carefully pursued, may come much incidental literature teaching in school, and many happy hours of quiet reading out of school. It should, at all events, be remembered that the harder a subject is to teach the worse it will be taught until a new race of masters arises who are never weary and never dull. And if I am attacked for seeming to suggest that in Greek lessons we should teach everything except Greek, I reply that literature is as a fact very frequently the last thing taught in so-called literature lessons, and a taste for it the last thing created. And be it remembered, if Greek lessons do not create a love for reading Greek literature they have not failed altogether, for this was not their chief purpose; but if literature lessons create no love and taste for literature they do fail in their chief purpose, and my belief is most masters would fail, for it is one of the hardest objects and one of the hardest subjects of teaching. Let us remember, further, that if the change is made we shall be forsaking an educational medium which is easily wielded for one which none can manage easily,

and few with real success ; and nothing can justify this except a clear vision of distinct and important educational gain.

I have thus endeavoured to show that Greek for the mere gymnastic of the mind is eminently adapted—the language of a people who are always spoken of as the race of subtlest intellect the world has seen must be, above others, fruitful in teaching accuracy of thought and delicacy of distinction. With the language is associated a history which is the richest storehouse of examples for those who are to be citizens of an imperial commonwealth, and a literature which opens to us most fully the beauties of our own. Our boys may, when they leave school, very possibly never open a Greek author, but by giving Greek so prominent and, I repeat, so happy a place in early education, you are investing with an interest and an affectionate association a study which opens into the mind a thousand channels by which the noblest and the fairest visions of human souls may find an entrance.

COMPULSORY GREEK

BY

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COMPULSORY GREEK

SELDOM has a controversy been conducted with such a dismal confusion of various issues as that which occupied the Headmasters' Conference at Oxford, and subsequently raged in the columns of the *Times*, on the proposal that the universities be asked to relax the rule of compulsory Greek in Smalls and Little-go.

On the one side it was urged (1) that the practical difficulties are very serious, involving much reorganisation of university teaching, and some thorny questions as to honours and "semi-scholars"; (2) that Greek is a grand educational instrument; (3) that it is the language of the finest literature in the world; (4) that it is necessary for students who wish to understand scientific terminology; (5) and for a study of the New Testament; (6) that it promotes exact thought; (7) and a philosophic mind; (8) that there is no good substitute; (9) that the concession would be to boys' wishes, not their interests.

The capital argument on the other side was that, roughly speaking, 10,000 out of 20,000 boys belonging to recognised public schools have already dropped Greek or have never begun it; therefore let

the universities recognise the fact and open their doors to as many of these as wish to take a degree.

To this the somewhat pertinent answer was given that only a very small number of these 10,000 would take advantage of the relaxation, however speedily or graciously it was permitted. Why then labour to cause a great upset in the traditional training of the youth of England? It might have been expected that when once this assertion had been allowed to pass unchallenged, the advocates of the change would either have shifted their ground or remained silent. They did neither. The stream of talk continued amid a gathering cloud of resolutions, riders, and amendments, and when the votes were at last given, it was totally impossible to infer anything as to the opinion of the Conference on the main question.

One slight result was, however, secured, more from the letters in the *Times* than from the debate at Oxford. It has been made clear that the proposed change would involve a certain amount of derangement in the universities. It is therefore evident that the most careful consideration should first be given to the purely educational question, How would the training of the boys concerned be affected? It is incumbent on schoolmasters to say if they agree as to the desirability of the change from the point of view of school education, before they use windy words about the catholicity of the universities and other "maxims of ashes." If we can present a fairly unanimous agreement on this preliminary question, we may leave to the universities to say if the practical

difficulties can be overcome, and to settle the further question whether they desire to set a bait for the 10,000 lads who now turn away from academic life.

I propose, then, in this essay to discuss the effect on the education of the boys concerned. Who are they? Strangely enough there was much said and written about the 10,000 who do not learn Greek—just those, in short, whose educational studies would not be affected. The motion also at the Conference was dubbed "a modern-side relief bill," though, if carried, its only effect on the modern sides would be to perhaps increase them—a very questionable form of relief. The boys whose school education is concerned are the other 10,000 who now are working at Greek, many of whom, if the universities conceded the point, would cease to do so. Is there reason to suppose that they would gain? There is the question which must be answered before the discussion touches any other points.

Most of the reformers would answer it with an emphatic affirmative. Their contention is that the time now devoted to Greek by all except a minority of boys would be better devoted to other subjects. To discuss this proposition adequately we must determine what are the benefits claimed for the study of Greek. They may be divided into two heads—the gymnastic and the literary.

It is essential that these should not be confused, though it may be admitted that at one or two points they slightly overlap.

I. It is necessary to state that the question is not between the gymnastic benefits of a study of Greek and

those of a study of Latin; nor is it between Greek and mathematics, or Greek and a modern language. It is between Latin and Greek together on the one side, and Latin plus the substitute for Greek on the other. Which of these two sets of subjects afford the best disciplinary or gymnastic training to the mind in the earlier stages of a liberal education—that is to say, without any reference to utilitarian considerations of passing boys into the army, or fitting them for business at seventeen? But for the present we must omit the substitute, for this reason—the advocates of the study of the ancient languages agree in the conviction that they afford a special kind of training to the mind, distinct from that given by any other subject. For instance, they necessitate a more thorough process of sinking into the central meaning of a sentence before it can be rendered into a language so remote from them in ideas and structure as English; in short, they train boys in habits of exact thought, differently from mathematics, modern languages, or science. Whether better or worse does not concern us now; the training of the classics is anyhow admitted to be distinctive. And this being so, *we have to compare this special distinctive training as afforded by Latin alone, with that afforded by Latin and Greek combined.* Is it reasonable to say that as a mental discipline Latin and Greek, in their elementary stages, are superior to Latin alone, supposing it be more thoroughly learnt than at present?[1]

[1] *I.e.* because at least one additional hour a week could be given to it, as will be explained later on. The remaining six or seven hours now allotted to Greek would be given to the substitute.

It seems fair to answer that one language for gymnastic purposes is as good as two. One of the great difficulties in the teaching of the mass of boys is that their grasp of the two schemes of accidence, syntax, and vocabulary is for a long time very insecure, and as long as this is the case, the mental training is very imperfect indeed. A certain command of vocabulary is necessary to prevent time being wasted with incessant dictionary work. A certain foundation of syntax and accidence is necessary (according to present methods) before a boy can hope to extract a meaning from his author. A great deal of evidence could be produced to show that a large percentage of boys never acquire this necessary preliminary knowledge in both languages; and it is contended that an increased time devoted to one would go far to remedy this in the case of nearly all boys. The contention sounds reasonable.

Evidence on such a point will of course be variously estimated by controversialists. I can only say that my own experience has shown me most distinctly that in any school where due attention is paid to Latin and mathematics, and any attention to history, geography, divinity, science, and English, the knowledge of Greek gained by 50 per cent of the classical side of the school is too slight to allow the special educational powers of the language to have fair play. The boys are groping in darkness; for years the characters are strange to them, and the learning of a lesson is nothing more than a slavish toil with a dictionary, after which the words, whether written down or not, are forgotten in two hours' time.

Now few people deny that this is true of a large number, but they fortify themselves against the spirit of innovation by affirming that these boys are no better at Latin.

This is not true. Scores of men who leave off classics at eighteen or nineteen, or even of university pass-men, testify that by the time they are thirty they have forgotten every syllable of Greek, but can still make out a Latin quotation, and occasionally startle their friends with a tag of Horace. This is partly due to the language being in its early stages easier than Greek, but principally to a fact which certainly deserves more attention than it has received, viz. that in most schools Greek is not taught to ordinary boys with the same thoroughness as Latin. Latin is begun first, and boys do far more composition in it than in Greek. Up till quite recently only a few boys did Greek prose or iambics at all, and it is still the fact that *most* men in for the classical tripos at Cambridge have to make up more ground in Greek composition than in Latin. And if this is true of the select classical honour-men, how much more of the ungifted majority? I remember a leading schoolmaster telling me in 1873 that he and his colleagues only professed to hold out Greek as a bait for the cleverer boys, and that the others were not taught it seriously. A sinister admission, but I can state positively that everything in the school arrangements bore witness to its truth.

But it will be said that this is all remedied, though perhaps recently, and that Greek is only beginning to have a fair chance. The truth is that with average

boys and dullards it has not and never will have a fair chance. Other subjects have practically decided the question, and the prevailing custom is for the rank and file to be taught Latin well with two or three pieces of composition weekly, and Greek inadequately with one short bit of Sidgwick's prose exacted. Of course the boys in for scholarships do iambics, but that is neither here nor there.

Therefore, if the conservatives are logical they will at once give Greek the same amount of time in the week as Latin; they will mark the Greek sentences as high as the Latin prose; and they will exact iambics from the same boys who do Latin verses. But I repeat that other subjects forbid it. They forbid, that is to say, any extension of Greek in this or any other direction. Their claims are recognised just to this extent, that they can prevent Greek being properly taught; but they are powerless to secure anything but miserable dribblets of time for themselves.[1]

The result of this is that with 50 per cent of the classical side boys of our public schools the learning of Greek at the present day means a laborious acquisition of some accidence, scarcely any syntax, and a very small vocabulary indeed; and coupled with this beggarly result is the grievous starvation of other subjects which cry aloud for more time. Can any one honestly maintain that the minds

[1] The average "bilinguists" at school learn mathematics for four lessons, history and geography at most for three between them, science for two, Scripture for two, and English probably not at all. This means in the case of all, except perhaps mathematics and Scripture, not only inadequate teaching but neglect.

of boys are better disciplined by this system than they would be by Latin more securely learnt, and other subjects more generously handled?

Such is the question in so far as it relates to the gymnastic benefits of one language as against two. I must plead for candour, and would ask schoolmasters if it be not a perfectly fair conclusion from these considerations that whatever be the merits of Greek as a gymnastic, adequate time is not and cannot be given for those merits to be felt except among the brightest boys. And I would remark in passing that classical teachers who judge from their own experience as boys are likely to be doubly misled. When they were boys they were among the brightest in the school, and they gave an adequate time to Greek. But the present discussion is about the average boys and the dullards who give an *inadequate* time to Greek. A vigorous effort of the imagination is required for a scholar to understand the condition of uneasy bewilderment in which these boys are dimly groping their way. His own memory is full of happy associations of well-rewarded effort and joyous intellectual growth, and he gives his verdict accordingly. Therefore he need not take it amiss if I ask him to face the facts with a very special candour.

An objection is sometimes urged, especially by preparatory schoolmasters, that the change from one language to the other is pleasant for young boys, and that masters like the variety. I can well believe the latter assertion. But as to the boys, the cleverer ones may like the variety; evidence as to the rest

is conflicting. In the public schools this is a kind of variety they do not like. And in any case the argument falls to the ground, since without Greek there would be more variety than there is now ; and the boy's likes and dislikes in his studies are very poor indications of the value of his training.

It is hardly necessary to notice another possible remark on the foregoing argument. It is, that on modern sides the experiment of Latin by itself has been tried and has failed. It has never been tried fairly, and has only failed partially ; that is to say, not more than five or six hours a week are given to the language instead of eleven or ten. And even so, some boys attain real proficiency.

It is urged yet again — and this is a weightier objection — that if Greek were abandoned by the mass of boys, certain advantages which belong to the earlier stages of the language would be lost to them, even if Latin were retained. For instance, the flexibility of Greek allows a master to write simple stories (for translation) without violating the idiom, while in Latin this is hardly possible. Again, Greek is more logical, more scientific, has a simpler syntax. Now some of these assertions may be at once admitted, especially the first. But it is obvious that even if they were all undeniable, the aggregate loss to boys of no special linguistic power would be very small indeed. For these, though it is inferior to Greek, Latin surely is scientific enough to meet most adequately the requirements of the case. Schoolmasters have long ago formulated its rules clearly enough to impress the beginner with the majesty of

law, even though Nepos may sometimes violate the most sacred canons. And even though we admit a slight loss in these respects, there is a widespread opinion that among educational instruments Latin prose holds a position of proud pre-eminence against which the storms of controversy will spend themselves in vain. If the reformers had their way the teaching of Latin prose would certainly improve, as it would have more elbow room. But even as it is, we believe in it thoroughly ; and it seems clear that its preservation, under improved conditions, would indemnify us for the loss of the Attic stories.

For the question must be asked, If Greek is so manifestly superior as an educational instrument to Latin, why, for average boys, are less hours a week devoted to it? It cannot be honestly said that this fancied superiority over Latin has secured for it its fair share of time or attention. Is it customary for an undistinguished lower fifth boy to do an unseen translation in both languages every week? If not, Greek is the one which goes to the wall. It is important to bear in mind that the whole controversy concerns the majority of boys, leaving out the select few of clever ones. The contention of the reformers is that the point is virtually settled. For the mass of boys Greek still exists as a huge encumbrance, or (to alter the metaphor) it stretches before them for some years like a long asses' bridge. But the attempt to make the language a really effective means of training for them has been virtually abandoned by the masters, though many will go about talking very loud of its matchless capabilities as an educational instrument.

II. It is now time to turn to the second set of benefits claimed for the study of Greek—those which may be called its literary benefits. Classical teachers, who have themselves pursued the study of the two languages through boyhood to middle life with a vigour stimulated by the sense of intellectual growth, and by the hope of making a living, are inclined to insist that the peerless beauty of the great Greek writers cannot fail to leave a good impression upon all boys who are brought within the range of their influence. On the other side, it is urged that a very large majority would understand the beauty of Greek literature better through the reading of good translations than they can ever hope to do by the study of the original under present conditions.

It will perhaps be advisable to specify more clearly what is included under the heads of gymnastic and literary benefits. Under the first I included the learning of grammar, the mastering of the syntax, elementary composition, and translation. Under the second head I range the appreciation of the following among other points :—beauty of rhythm, the handling of facts in an oratorical argument, delicate irony, stateliness of narrative, insight into character, religious feeling, philosophic grasp of fact, broad humour, *naïveté*.

Once more, then, appealing to schoolmasters to divest themselves of the special associations which gather round the memory of their own studies, I ask them calmly to consider how many of these boys who now learn Greek gain more of literary benefit from

the original than they would from using the best translation?

This is a question which a teacher *ought* to be able to answer with more accuracy than any one else. He alone has the data for a sound estimate. And yet he may very easily be disqualified. The boys are continually before him, it is true; and, with a certain amount of sympathy, he may after each lesson grow more sensitive to each little indication of the working or of the stagnation of the boys' minds. But a large number of we teachers care for none of these things. We do not teach, we only harangue; and after the walls of the classroom have reverberated for an hour together to the noise of our doctrine, we depart with a feeling of satisfaction as from a problem solved. In so far as this is our method, we are fallacious witnesses of what the boys learn. It is only masters who can easily put themselves in the place of their pupils, and feel instinctively when even an orderly class are failing to assimilate their instruction, who can give a sound opinion on this question; and to them I appeal with confidence.

Let us recall the conditions under which Greek authors are read by the rank and file of the school. About seven lessons a week are devoted to the subject, exclusive of preparation, not consecutively but at intervals. Probably one or two of these are consumed in exacting grammar or elementary sentences. Thus the narrative is read painfully, and bit by bit. The difficulty of the author's language is measured to suit the medium boys of

each block; that is to say, the clever ones learn a lesson rapidly, the medium boys slowly, the dullards partially, and with the utmost difficulty. During each lesson their attention is diverted by the fear of falling short of the master's requirements, and by the craving for marks; and the swing of the story is spoilt by toil with a dictionary or the sound of a schoolfellow's lame rendering. If any appreciation of the literary merits of the twenty or thirty lines is ever gained, it is when the master, at the end of the lesson, translates the whole through with emphasis and vividness; but then that is because the boys are listening to English, not spelling out Greek.

It should further be remarked that the vast majority of boys continue this kind of study no farther than nineteen years of age; many not so long. If they go to a university they either take a pass degree or honours. As to the literary training of the first, no one seems very anxious to defend it.[1] And of the rest very many take honours in other subjects. There are left those who, stimulated by interest in the authors or by emoluments, take honours in classics. In each year's classical tripos at Cambridge it may be hoped that the great majority are, and have been, able to profit by the literary beauty of the great writings. And yet even of these how few read Greek or Latin in after life except as a means of livelihood! Waiving this, however, suppose we say that 90 per cent of those who take

[1] Except those who see good in the one book of Aristotle's *Ethics* exacted from the pass-men at Oxford. They have not, however, clearly made out that this must necessarily be read in the original.

classical honours gain appreciably from the literary merits of the books they read, the number that that figure represents in each public school is exceedingly small. Taking all things into account, therefore, to the question as to the proportion of boys now learning Greek, who may fairly be supposed to gain more in a literary sense than they would from reading translations, if 20 per cent were given as an answer I should not think it below the mark. Many good judges would say the estimate was far too high.

Some considerations, it is true, seem to necessitate a serious modification of this opinion. The practical question when and how the translations are to be read forces itself upon us at this point. They could perfectly well be introduced as part of the English lesson once a week, or set for holiday tasks. A boy who reads Church's stories from Homer knows more of the Greek bard than if he only read part of the story of the Cyclops in the original by the help of notes and a dictionary, and speedily forgot nine-tenths of it in six months. I am not recommending this as an important discipline of the mind, but merely as a way of ensuring that a dullard shall not remain in ignorance of very beautiful and fascinating stories. At present the dullards on the classical sides are totally ignorant of those stories, and a master can only teach them by dropping his Greek and telling them in English. But this had better be done without the Greek book in the room.

The estimate also appears to assume bad educational methods, and the comment of the charitable critic is that Greek would for all boys be worth

learning if the masters knew how to teach it.[1] Now, without any wish to extol modern class-teaching, which is often the reverse of good, I may point out that this opinion is perfectly worthless unless it be true that all boys are open to literary influences. Any schoolmaster knows that this is not so. Is there any evidence that a taste for good literature is more prevalent than a taste for good music? It is anyhow confined to a very small number when the literature is presented in English, and for some strange reason people talk as if it were universal in the case of Greek, or at least lying dormant and ready to be drawn out by respectable teaching. When these propositions are advanced, I am strongly inclined to suspect that the average boy's mind is misunderstood. Many people very rarely come into fair contact with the kind of human being which is under discussion. It is a delusion to suppose that the sons of country gentlemen, or of needy accountants, are all potential historians or poets. This is simply a delusion, a vital delusion. It is one, moreover, into which the most learned men are perhaps the most likely to fall, however much they may feel assured that their great learning entitles them to be listened to as oracles.

But apart from this it may be taken as pretty certain that the apparently inevitable conditions imposed upon the Greek teacher are such as to

[1] Professor Freeman blandly tells us to teach Grimm's Law. But supposing it is and has been for years taught to all who can understand it? If the Professor chooses to believe that all boys at schools can understand it, and profit by it, he is welcome to do so; but it is not true.

preclude any material improvement in the matter of literary training. Added to what has been already urged, there is the necessity laid upon every one to finish the lesson, and to be thorough in all that concerns the gymnastic side of the subject, the accidence, the elementary syntax, and the meaning of words. The master must, as far as possible, make sure that most of the boys have given trouble to their preparation. If time allows he must further acquaint them with some facts concerning the subject-matter, the position of Babylon or Mitylene, and discover if they place the Peloponnesian War A.D. or B.C. If he has done all this he may then try to point out the literary beauties of the passage. His effort will be feeble and fragmentary, and, I will add, one that contradicts all sound canons of teaching. Now, if the contention really is that all these difficulties should be removed, it amounts to saying that far more time should be devoted to Greek, and our system of intercalated lessons entirely revolutionised. For the mass of the school such proposals cannot be considered practical.

More prevalent by far is the idea that all this line of argument is directed equally well against Latin, and therefore undermines all classical education whatever; and that, in so far as it rests upon the failure of many boys to make appreciable progress, it tells against any difficult study, such as mathematics, quite as forcibly as against Greek.

The answer to this is extremely simple, but certainly has not been sufficiently emphasised in the recent controversy. Throughout the whole discussion

it should be remembered that educationalists agree in attributing certain benefits to classical studies *different in kind* from those claimed for other subjects. Secondly, that of the two sorts, the gymnastic benefits are obtained by all boys in some measure; the literary by only a few. Therefore we are reasonable in resolving to retain, at all hazards, one classical language, that all may participate in the elementary training; but equally reasonable in wishing to restrict the study of the two languages to the boys capable of profiting by both literatures. But we hold that for the majority the peculiar gymnastic training given by *one* "dead" language is quite equal to that now afforded by *two*. If, on the other hand, both languages were given up, nothing could take their place, since no other subject presents similar difficulties, or trains the mind in habits of exact thought and accuracy in the same way.

Hence it will be obvious that we are not contending for the retention of Latin *as against Greek*. Many of those in favour of reform would prefer to keep Greek rather than Latin if it were possible. This is a distinct question, more for the universities to decide than for schoolmasters. But the first great object, from the purely educational point of view of school life, is that one of the two languages, and one only, should be studied by the 75 or 80 per cent who constitute the proportion of boys not linguistically capable of studying both with profit. And so important do we think that object, that we are willing to sink all differences of opinion as to the educational superiority of one language over the other.

This remark suggests the question as to the studies to be substituted.

The suggestion most commonly made is in favour of German or French. There are, however, certain very formidable objections to either of these languages, some of which have not received due attention. Not to mention the unfairness almost inevitable in an examination in modern languages, and the poor quality of the literature which (as experience shows) is generally studied—both of which objections were urged by Mr. Wickham at the Conference—there is another far more serious.

Will it be possible to substitute a modern for an ancient language without abandoning principle in favour of opportunism? To justify such a step we must show the *educational* benefit. Now many teachers of modern languages claim a high educational value for French and German, and I do not dispute their claim. But it will be found that the boys who profit by the mental training afforded by these languages are precisely those few who are capable of reading Greek with advantage—in short, the "linguistic" minority, who are not under discussion now. The unscholarly majority will be no better off than before. It is hardly a satisfactory defence of the substitution to urge that German is as hard as Greek. We want something not exactly less hard, but hard in a different way, something for which these boys have not proved their incapacity. Now whatever number of boys may be estimated as unfit for two classical languages, that number is clearly unfit for the grammatical study of German or French in addition to Latin.

If it be true, on the other hand, that dullards make progress in a modern language which they cannot make in Greek, that is either because they start at school with a nursery knowledge of the language, *i.e.* at a point far beyond what they reach in Greek, or because they are taught by means of conversation as in a living language; or again, because they are attracted by a trivial literature. These considerations may furnish some arguments in favour of Professor Blackie's system of oral Greek teaching, but they hardly allow us to believe that the real solid grammatical training which the boys in question have failed to secure in Greek they would secure in a modern language. Assistance to a little conversational facility is not education. I am speaking of the training belonging to the tougher parts of the subject, and it is exceedingly difficult to believe that this would not be confined to the cleverer boys.

If, then, it be true that the educational benefit to be expected for the majority of boys from this substitution is inappreciable, the only reason for making it must be the hopes of their learning something "useful." But this is to abandon principle for opportunism. The probable effect of this on our position will be considered later on.

A certain school of theorists raise noisy appeals in favour of science. Let the reader remember that we are thinking of young boys with about seven hours a week to spare, and with probably an hour or two of science already taught them *tant bien que mal.* With all respect for the scientific habit of

mind, and thoroughly believing that some knowledge of the earth's crust and of the stars is invaluable, I am forced to admit that the verdict of universities is against any increased teaching of science *as a regular school subject.* It has been found both here and in Germany to be, as a subject, unequal to the serious task of making boys use their thinking powers, when taught to more than one or two together. This is a fact which must not be ignored. It is downright nonsense to talk of science being obviously the subject for developing the intelligence, when experience shows that it only now and then does more than load the memory, and sometimes fails in doing that. Considering the imperative claims of other studies, schoolmasters will do well to arrange plenty of popular teaching of science out of school-hours, keeping the lessons free for other things; except in the case of those boys who show special taste, or are the victims of necessity. It were to be wished that a little less rhetoric were indulged in whenever this question is discussed.

Then as to mathematics, it used to be crudely but commonly supposed that if a boy had not a genius for classics, he was born to excel in mathematics. A very little experience undermines this and several other ideas. There are a good many boys whom Nature never intended to excel in either of these departments; nay, boys whom she clearly designed to be below the average in both. But yet these boys must not be ignored. Now if a large portion of the time liberated by the cessation of Greek were simply given to mathematics, many—

indeed nearly all the unscholarly—would find themselves once more toiling away without any sense of progress. For of all studies known to man there is none where Nature draws a line for each student so distinctly and ruthlessly as in mathematics. "Beyond this thou shalt not go" is said in clear tones to all sooner or later, but in the case of the boys under discussion it is generally said before very many years are passed.

Now of course there are some educational theorists who approve of a boy cudgelling his brain for years without a ray of evidence that any progress is being made. They seem to think there is some magic in despair. But to any schoolmaster of insight nothing is more certain than that a majority of schoolboys suffer from intellectual hopelessness born of repeated defeats. I have read some strange stuff quoted with approval by a learned professor, which implies that young men go to the universities brimful of intellectual conceit, and requiring to be convinced of ignorance as speedily as possible. From premises such as these the most mischievous conclusions may be drawn. Very likely among the boys who pass all examinations with flying colours, and go to the universities laden with prizes and exhibitions, you may find a few old-fashioned "prigs." But the great intellectual evil of the day among the young is that a huge percentage have found out before they are sixteen that they cannot excel; pitiless competitions have told them over and over again that their powers are mediocre or feeble, and that where others find

delight they can expect nothing but toil. In any case they will probably be over-diffident, as men are who have been incessantly outstripped. But if, besides being outstripped, they are made to work at subjects year after year in which they feel no sense of progress whatever, moodiness is gradually added to diffidence, and intellectual hopelessness deepens into a dark dislike of all literature, and of nearly all brain-work of any kind. It is easy to say that there will be something of this under any system, but it is our business to cast about for a choice of subjects which shall give reasonable hope of reducing the evil to a minimum. This is not done at present, nor would it be done if extra mathematics took the place of Greek.

Why, then, should not history, geography, and English be taught during the hours gained from Greek? No one, of course, can say for certain that dullards will be kindled into great intellectual lights by the best possible teaching on these subjects. People may be sceptical about the prospects of success with dullards. But the point is that even to them there is no reason why such studies should not be profitable. They are different in kind from the others; they appeal to a different set of interests. And if it be said that the study of English is linguistic, and therefore open to the same objection as that of modern languages, I reply that in English the boy starts with a really good knowledge of his subject, and, as Professor Seeley long ago pointed out, it is almost the only subject on which the teacher of a very young or a dull boy has anything to build.

But this suggestion is not made primarily with a view to the dullards. There is a very large class of sensible, shrewd, industrious lads who are solid and sound, but not brilliantly linguistic nor mathematical. As matters are at present this fine material is grievously neglected. The boys will never be scholars, nor will they ever understand trigonometry; but they are born to be English citizens, and as such we ought to strain every nerve to give them a knowledge of their country's language, her colonial empire, and her glorious past. By English I mean paraphrasing, defining words, analysing sentences, making abstracts, and, perhaps above all, learning to read aloud. Such exercises even a narrowly-trained classical master could learn to superintend; and as to history and geography, the day must come when some rational system of class teaching in these subjects will be devised. Most of the obstruction that has been put in the way of any such reform has been due to the uncertainty of schoolmasters not only in the methods of teaching history and geography, but in the subjects themselves. It is far easier for us to go on pounding away mechanically at grammars which we know by heart, than to throw ourselves into a subject which requires incessant learning as well as teaching. I am not in favour of relaxing the old mental discipline, but of confining it within due limits of time, and giving a fair chance to capable boys of thoroughly mastering the outlines of subjects less remote from their tastes and aptitudes.

As to the proportion of time to be secured to the different subjects, it is well to remember that schools

need not be all alike. Our countrymen seem to like some diversity, and it is not easy to blame them. The schools could, however, if the universities make this concession, concur in allotting the seven hours gained from the majority of boys to subjects as unlike as possible to those in which they have failed, perhaps two extra hours to English, two to history, two to geography, and one to Latin. If the universities went farther and agreed with the proposed substitutions, the entrance examinations at Oxford and Cambridge would consist of Latin, history, geography, English, and mathematics, for all who do not present themselves as Greek scholars. The question here passes out of the range of a schoolmaster's inquiry, and may be safely left to the university authorities, though we may express the hope that no one would dream of giving honours in classics to Latin alone.

At this point it seems advisable to recapitulate the main argument with a view of showing its limitations, and considering any reasonable objections likely to be brought against it. The question has been discussed solely from the point of view of the boy's mental training, not in the hope of accommodating parents anxious about non-university examinations. Their claims may be kept separate. The inquiry, then, has been whether all boys now learning two classical languages are employing their time in the most profitable possible way. Two assumptions have been made—(1) that the majority of teachers have a belief in the superiority of the classical languages as a means of education ; (2) that the benefits derived from classics differ in kind from those derived

from other subjects. Reasons were then given for believing that of the two sorts of benefits obtained by learning Greek, the gymnastic can be equally well secured by Latin alone, and the literary are beyond the reach of any but a select minority, except in so far as they could be gained by reading translations. Therefore, in the case of the majority, history, geography, and English might be substituted for Greek with advantage.

Unless serious flaws can be detected in the above argument, it evidently may form a basis from which schoolmasters might present a demand to the universities to relax the rule of compulsory Greek in the interests of education. Some objections, however, remain to be answered.

The classification of the benefits of Greek into the gymnastic and literary may seem too rigid. It is not meant to be scientifically accurate, but as an assistance against confusion of thought. Many men, whose experience gradually forces upon them the conviction that the boys are not capable of gaining a literary training from seven hours' Greek per week, lay unction to their souls in the thought that the learning of the grammar must be grand discipline; and contrariwise, when the Latin syntax is confused by the intercalated Greek lesson, and they are tempted to wish the latter out of the way, they still the rising emotion by the formula that the Greek literature is the best in the world, or that our civilisation has been enriched by Pericles. In the faint hope of drawing attention to this slipshod treatment of the subject, I have tried to keep the two sorts of benefits

distinct. As a matter of fact the good results of classical training on schoolboys are mainly confined to the gymnastic sort. Ask a first-class man at the university when he first began to love Greek literature (without notes or translations), and he will generally tell you it was after he left school.

But is it fair to assume that there are no other benefits which are imperilled by this proposal? How are the men who are going to take orders to read their New Testament?

I invite the reader to contemplate with me the clergy of the Established Church. The question is, How many of them gain from a study of the original Greek more than they would gain from a study of the best commentaries? Some undoubtedly gain something. But these are certainly members of the linguistic minority, who would have learnt Greek at school. If there seems a prospect of orders, what is to prevent the boy from learning Greek as well as he can? If he is not sharp he had better not learn it, whether he is to be clergyman or layman, seeing that he can derive amply sufficient *pabulum* for his sermons from a careful study of the Revised Version along with Westcott, Sadler, Godet, and others. The contention is, in short, that only fair scholars do any good with the original, and they would continue as before.

We are next confronted with the fact that the terminology of science is based on Greek. This is a truly astonishing argument. Among scientific specialists at the present moment the majority have never learnt Greek at all, and yet we hear very few

lamentations from them; their time is not spent in abortive regrets. Indeed no class of student betrays a more robust contentment with their mental outfit than the men of science. And suppose it is thought that a boy who shows a taste for science had better learn a little Greek, what is to prevent his doing so?

But an appeal *ad misericordiam* has been made by headmasters of the smaller schools. They urge that the diminution in the number of Greek students will involve such difficulties in organisation, owing to the dwindling of classes, that the most promising scholars would no longer be sent to any but the largest schools. There is force in this objection, but (1) if the number of Greek learners were reduced to anything like the extent here contemplated, the difficulty of small classes would be felt by all schools almost equally; (2) identically the same difficulty has already been surmounted in the case of boys learning science, and by no schools more successfully than by the smaller ones. As long as the universities hold out inducements for clever boys to learn Greek, I refuse to believe that the smaller schools will not manage to teach it.

The reader, however, will long have been expecting the grand objection of all, which may be fairly stated as follows:—How can you ensure the limitation of Greek to those boys who are fit to learn it, without ultimately reducing it to almost nothing—to the level in short of Sanskrit and Hebrew? To make a subject voluntary is to degrade it till it sinks out of sight. It will be found that every year fewer and

fewer boys will learn Greek, till at last the old classical scholar will be a thing of the past.

These and similar prophecies of the most sweeping character have been freely uttered. It should be noticed that they are all based on one assumption—that is, that neither the universities nor the schools have any opinion of their own which they are prepared to enforce. Because if this change is ever made, it will be made by men who love Greek intensely; and to maintain their favourite subject there is nothing required of them but a little courage. There are two ways of averting the danger—(*A*) negative; (*B*) positive. In other words, we may diminish the force of the attack now being made upon classics, and we may directly stimulate and encourage the study of them.

(*A*) It is worth remarking that the study of these two languages has not been upheld and advocated because of its failures. For the last fifty years at least there has poured out from the schools and universities a constant stream of men whose experience of the "dead" languages has been both gloomy and barren. These men are now uplifting their voices in wrathful and exaggerated protest, and the longer their number is reinforced by the continuance of an antiquated system, so long we swell the chorus against all classical learning whatever. I maintain, then, that we should quiet this hubbub, not by weak concession, which would be fatal, but by reducing the number of our failures. Let it be recognised that, whatever other results may ensue, if we rescue Greek from the incompetent we lessen its unpopularity.

(*B*) So much for the negative way of strengthening the position of Greek and Latin. The positive way is to support them with a due proportion of scholarships and honours. No honours need be granted in Latin alone. The classical tripos will mean an examination in both languages, and from the number of scholarships and exhibitions it will be made clear that the authorities consider excellence in the old-fashioned studies deserving of their special recognition.

"Yes, but the outcry will be too much for them. There will be suspicion of unfairness, and sooner or later the funds will be diverted to other studies." This assumes a great deal of what I, for one, flatly refuse to concede. First, who are to be the authors of this great outcry? Not the parents training their boys for special professions, for their interests are not touched. We are only concerned with the parents of undergraduates, and why are we to suppose that they will fiercely denounce the universities and schools for encouraging the class of studies which they put in the first rank? The universities exist for the purpose of guiding the intellectual training of the cleverest men, not according to some passing public whim, but from their own conviction of what a true liberal education is. Let them act upon that conviction and their position is absolutely impregnable. They will offer an education far better suited to the pass-men than the present, but they will reserve for themselves the right of saying that the old subjects are, after all, the fairest for those who have the capacity to learn them.

"But will not the number of Greek students in the schools go on dwindling till the proportion of scholarships obstinately retained by the universities becomes absurdly large?"

It will dwindle, no doubt, till it be mainly composed of boys not altogether out of the running for a scholarship at some college. There will be some others; but putting it at the worst, I refuse to believe that of the cleverer boys who go to the universities more than the merest fraction will refuse Greek when they have a chance of gaining a scholarship by learning it. Every possible influence will constrain them to work at the subject which will bring them distinction and emolument. This is perfectly evident, and is tantamount to saying that the number of clever boys learning Greek will depend almost entirely on the number of obtainable scholarships. The schoolmasters of these boys, and their parents, will all be working for the same end. Where then is the weak point on which the attack will fall? The only conceivable source of danger would be from crotchety parents of clever boys going to the university, who, in order that their sons should learn something not classics, will forego the chance of scholarships and insist on their not beginning Greek. The name of those parents is not legion. I can safely say that I have not heard of one.

We are next told that Greek will have lost all its prestige. This of course assumes that clever boys will not any more learn it—an assumption which is unsupported. Or else it means that the "prestige of Greek" has hitherto been due to the ineffectual

struggles of dullards to master the elements of the language. How can the study of Greek suffer in prestige when these votaries betake themselves elsewhere? There seems to be an idea in the public mind that the glory of each senior classic will be for ever dimmed unless several hundred dunces are kept plodding on in obscure and hopeless failure. But the relevant fact is that the number of honour-men will not be diminished by one-twentieth as long as the universities are staunch about their scholarships; and while there are competitors to beat there will be glory in beating them. I maintain that the prophecies about prestige which have been so confidently made and so widely credited show oblivion of the fact that the honour-men bring prestige to a study, not the dullards.

Thus it becomes clear that the prestige of Greek in the future depends on the quality of those who study it; and that quality depends largely on the number of scholarships and honours attached to Greek by the universities; and the number of scholarships depends entirely on the wish of the universities. If they stand fast to their conviction, nothing can imperil the prospects of this language. Ranged against them is what? A fluid and uncertain body of opinion, the strength of which is enormously exaggerated. There is, in my opinion, only one educational conviction which can be said to have established itself among the upper classes of England, and that is that their sons must somehow be taught to make money. But the universities, which exist principally in order to disregard this,

forget that the parents of undergraduates are perhaps the only ones still inclined to take a truer view of education. They are not the spokesmen of the mercenary party, but, on the contrary, are still willing to give their boys into the charge of the universities till they may be supposed to have learnt something better than how to make money in the Stock Exchange. Therefore the clamour that some timid academicians foretell may trouble the schools for a while, but it need not reach the universities. It will be a grievous confession of weakness if they give in to it.

Much, however, depends on their final decision with regard to this proposed concession. A strong party among headmasters and others warn us against the danger of yielding to the popular voice. Hence the gain to us will be very great if, while granting a relaxation which outsiders demand, we offer a substitute which they do not demand. Not only is there grave reason to doubt the educational benefit to the boys concerned of a modern language as against Greek, but if we once abandon principle in favour of simple "utility," the harsh voices now raised against Greek will be raised against Latin also; and it is difficult to see what position we could then consistently take up. The clamorous demand for a counting-house education may be best resisted if we insist on the substitution of studies which are purely educational for the unscholarly majority, such as history, geography, and English, and not, primarily at least, utilitarian. So the concession would be accompanied by one

refusal; and there is yet another to be made. If we believe in the importance of a study of a dead language, then we must insist that Latin be more thoroughly learnt than at present, at least up to sixteen or seventeen years of age, when presumably the elementary training will have done its work. We must, in short, flatly refuse to degrade Latin to the miserable and wholly indefensible position it now occupies on modern sides. These two refusals will be amply justified by common sense, and will show, what the public can hardly believe, that the educational profession has a mind of its own.

But it will be said that no such stubbornness is to be expected of the educationalists. I reply that stubbornness is exactly what they are showing now, and there is reason for satisfaction that it is so. We shall all be the better for a little more consideration of the question, seeing that nearly every speech at the Conference, and the whole of the discussion afterwards, gave evidence of strange and chaotic indecision. But something more than stubbornness is required, and that is the power to give way under pressure, not because of the pressure, but through conviction. This is a rarer power than that of holding grimly on to tradition.

But surely it is not unreasonable to hope that the universities may rise to the occasion before long. The position seems to be as follows:—Cautious men have been successful in resisting this demand from the fear that it threatens to abolish the study of Greek altogether from education. This means that they would sooner the majority of boys

learnt what is unprofitable rather than risk the minority discontinuing what is profitable. Or, if they would take exception to this as not proven, their position anyhow indicates the existence of a deep love for Greek among many teachers. This love is fully shared by many more among the reforming party. Is it not then foolish to suppose that all the lovers of Greek when united will be too weak to resist further encroachment? At least it is suicidal to avow this before the world. We deprive our position of all merit if we tell the public that it is taken up from weakness, instead of letting them think it a sign of strength. In short, the grand argument, even if true, were better not uttered. If we are too weak to move with safety, we are certainly not strong enough to stand still, especially after letting the cat out of the bag. The thin-end-of-the-wedge argument, which has played so decisive a part in this controversy, is a distinct invitation to the public to realise our weakness. "We dare not go so far as you demand, for fear of being made to go farther." Is it conceivable that after this they will leave us where we are?

No; the only hope is that we shall make the move, but in our own way, and fortified by our own conditions. The substitution for Greek of history, geography, and English in the case of the unscholarly majority, retaining at the same time a *sound* mental discipline in Latin, would be an educational reform of the very highest importance, not only for its own merits, but because it would give evidence of strength of principle among educational authorities just at

the moment when such evidence is most urgently needed. Nothing is so black in the prospects of education in England as the danger of the higher culture being left to the tender mercies of the mercantile eagerness: the eagerness of those with an eye to the main chance only, who are never tired of insisting that their boys "must get on." At present the ignorance of some of our anonymous advisers may be wisely disregarded. But if nothing is done, all sections of reformers and faddists and short-sighted worldlings will combine in the cry for change till they hound the classics from the field: the reformers, because they know the mass of boys cannot possibly study two ancient languages with profit; the faddists, because they prefer geology, electricity, or Icelandic; the worldlings, because they despise culture and love cash. A long delay will cement these parties into an unholy and unnatural alliance, and under the combined assault the danger of a weak concession will be most serious and imminent. Greek will go first, and a minimum of Latin will be insecurely retained, till utility wins the day and the Literæ Humaniores are no more.

The alternative course, which is here suggested, seems to avoid the dangers of weak obstinacy as well as those of headlong reform, and I trust it will be thought worthy of consideration.

THE TEACHING OF GREEK

BY

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THE TEACHING OF GREEK

IT may be well, at the outset, to define the compass of a rather unmanageable subject, and to avoid divergence, as far as may be, from a strictly practical issue.

It is not my intention to write a history of the position which Greek, much less classical studies in general, have held in English education since the Middle Ages—an English counterpart of Professor Paulsen's *magnum opus* on that subject has still to be written. Nor do I intend to plunge into the battle, raging more fiercely in Germany, perhaps, than in our country, between Humanists and Utilitarians, the Gymnasium and the Realschule. The type of school with which we have to deal has assumed Latin and Greek as the staple of its more advanced, if not of its preliminary educational programme. Our ideal, for good or evil, is classical, or, as the Germans call it, philological, not in the modern and narrow but in the Platonic acceptation of that term; and any attempt to upset that ideal, for the majority of our old public schools, must be regarded as, for the present at least, chimerical, and outside the range of practical politics.

Nor, again, do I intend to discuss at large a subordinate question—the position which "composition" should hold in Greek study.

To put the matter positively, my unambitious object is to feel the pulse of the British public, and especially of the educational public, on the all-important question of the age at which the study of Greek should begin, modifying and correcting such conclusions as I draw by the experience of Germany and other continental states.

I shall be more than content if I can do anything to advance that movement of opinion which is tending steadily to the conclusion that our preparatory schools at least can dispense with Greek, expanding their curriculum on such lines as historical, geographical, astronomical and other enthusiasts can readily depict. But I am anticipating. With such an utopia in view let us turn for some moments to facts and statistics, and see what foundation we can find in public opinion for a change that conservative educational bodies will regard as radical.

The question first emerged into official debate and newspaper life at the Headmasters' Conference, held at Godalming in December 1886, where Dr. Fearon's two motions—

"(1) That it is desirable that the teaching of Greek to boys should be begun at a later age than it is at present; and

"(2) That it is desirable that a knowledge of Greek should not be required for admission to the classical side of public schools"—

met with the usual fate of definite, practical proposals at the hands of that necessarily cautious body; they were welcomed as a step in the right direction, but, mainly from fear of conveying wrong impressions, whittled down into a halting and verbose amendment—

"That it is desirable to arrive at some greater agreement as to the stage in education which should be reached before Greek is begun by boys intended for a classical school, and that the Committee be requested to obtain information as to the existing practice, which may help to this end."

The non-Committee members retire triumphant, and that *gens patientissima hominum* proceeds to collect its really valuable statistics, publishing some months afterwards a brief report of its results.

It will be necessary, though tedious, to consider these statistical details, with which many will be unfamiliar, at some length; we shall also find statistics collected previously from preparatory schoolmasters—and I have the two sets of documents before me—of some importance for our subject.

I am fully aware that statistics are seldom read, and never believed; they are endlessly versatile and often misleading, especially in the hands of an *ex parte* pleader; but these are the replies, not of an irresponsible public, but of men who have spent much time and thought on the matter, and are immediately concerned in the issue.

The forty-five private schoolmasters who sent replies show no unanimity on any point, but several of the questions put condemn them to give witness

against themselves, and we must not expect so un-English a demand to be unhesitatingly complied with.

Let us take the second question on the circular, the most important for our purpose. Twenty-three of the forty-five admit that "the requirements of the public schools compel them to disregard subjects which in their opinion might be profitably pursued by young boys." True, a bold and indignant voice protests (he is almost alone in his audacity), "I find plenty of time for English, French, History, and Geography"; a hardly less confident colleague chimes in, "I teach everything that I think a boy should be taught"; but the self-accusers, who are in a majority of two, are equally downright: "Yes! yes!" cries one, with marks of exclamation; another, "Public schools ignoring English subjects have a most injurious effect on early education"; while Mr. Edgar will allow me to quote his own words as a typical and reasonable affirmative: "Not to disregard entirely, but to give less time than I should like for them; we should get more time for French, Mathematics, Elementary Science, English Poetry, Recitation, etc." It can, then, hardly be doubted that our private schools are seriously hampered by the demands of the public schools, and, Greek or no Greek, the stock of general information with which a boy leaves them at fourteen is lamentably narrow and inadequate, whereas he has been battening on the unstimulating and indigestible contents of two grammars to two dead languages. If this is true of the clever boy, it is doubly so of the stupid one, who will never make a classic.

It may be difficult to discriminate the embryo-classic from the non-classic at this early stage; the private schoolmasters are equally divided on the point. Granting the difficulty, we have all the stronger argument for treating all alike by uniform postponement of Greek.

At present, if we take their statistics, the veriest dullard can be raised to the public school standard of Greek, but at the cost of, on the average, three years of "gerund grinding," golden years for sowing seed, which might give a meaning and interest to many a dull and purposeless life.

They are, again, equally divided on the advisability of dropping Greek for non-scholars. One master "does not know where he would be without it," citing "apostate, heptarchy, eucharist, parallelogram," etc., as otherwise unintelligible to the boy of thirteen! We are reminded of Mephistopheles's advice to his scholar Faust: "Im ganzen haltet Euch an Worte." Others more sensibly allege the assistance Greek renders to the rest of their work, while an enthusiast exclaims, "No; the sooner they begin Greek the better." Lastly, a small majority declare that it would be difficult to adjust their curriculum if some public schools demanded Greek on entrance while others did not. The difficulty must, however, be faced if a sound education is at stake, though this inconvenience, among others, might be avoided by uniform postponement of Greek till the public school.

From inside, then, we meet with some encouragement from the preparatory schools. What is the

voice of the people at large? Surely all agree that if the hours now spent on Greek Grammar could be devoted to subjects that appeal to boys' imagination, to the picturesque and romantic in history, poetry, and mythology; if his memory could be fortified by the treasures of our own literature as well as with the eternal Ovidian insipidities; if, above all, he could be taught how to read with profit and pleasure, the boon would be inestimable. Is it not a solemn duty to attempt such an improvement, especially if it can be done, as I hope to show, without any serious detriment to Greek itself?

In June 1887 the Headmasters' Committee reported, on the strength of statistics affecting nearly 10,000 boys, to the following effect:—

Of 7674 boys,	199	began to learn Greek		before 9.
,,	872	,,	,,	between 9 and 10.
,,	1888	,,	,,	,, 10 and 11.
,,	1954	,,	,,	,, 11 and 12.
,,	2761	,,	,,	after 12.

This hardly bears out Dr. Fearon's previous estimate, based on a narrower inquiry, "that ten, or rather less, is the normal age"; eleven would be a truer average. What follows is equally important: "Of sixty schools thirty-seven begin Greek before reading any Latin author, or attempting anything but the very simplest Latin exercises." Surely it is wise to have got some inkling of a Latin author, to have entered in some minute degree into the meaning, style, or spirit of some one who had life, breath, and purpose, before cumbering the mind

with a second set of dead specimens, only for the sake of comparing them with the first.

When asked whether there is material difference at seventeen or eighteen between boys who began Greek at eight and ten respectively, all but four schools say "None," while a majority of eight declare that there is no material difference between those who begin before and those who begin after twelve. If this be true, is it not a grievous mistake to begin before twelve?

We must, however, discriminate different classes of boys of different mental calibre, and gather such testimony as is procurable affecting their cases severally.

We will separate them, sermonwise, into three classes—the "thicks," who never rise above the middle of the school and probably leave at seventeen; the "clever" boys, who probably get first-classes at the University and who are responsible for the scholarship of the future; and the "intermediates," honest workers with sound headpieces and average wits, who will soon be playing a considerable part in the politics and general life of England.

Let us first consider how our "thick" stands, or rather stagnates, remembering that his education is as solemn a charge as that of the Balliol scholar. He learns Greek under the present regime from ten till seventeen, or, if he survives superannuation, till eighteen or nineteen; in fact, he expends some ten hours weekly for seven or eight years in securing at best a partial mastery over, and transient

familiarity with, fragmentary selections of Greek plays. Dr. Fearon instances the case of a boy who spent ten years of hard work to pass, and barely pass, in Xenophon's *Memorabilia*—"a truly appalling result." Might he not have spent these 3000 hours to better purpose? For business purposes, French and German might have been partially conquered at least. He might have gained some insight into our historic past, blending History, Geography, and Literature into one strand. The last of these is simply a closed book to most, and it is in this department, above all, that we might make an attack on the rampant Philistinism with which we are often charged. But of course the Greek-grinding had its end—precision of thought and strengthening of memory. The latter object, however, may obviously be as well subserved by more Latin or a modicum of English, while a few additional hours devoted to Latin must enable the dullest boy to gain greater proficiency in that department, and, so far, better *Formenlehre* (to use a convenient term). Few will, perhaps, debate the increased facility. I have the testimony of one who was three years since strongly opposed to the dropping of Greek: that experience has already converted him. He has found that two years' emancipation from Greek Grammar has stimulated the energies and improved the Latin of boys at the bottom of Winchester. What might not an earlier release have effected? I should strongly advise that this type of boy, who has often a capacity in other directions quite disproportionate to his taste

or facility for language, should not begin Greek till he has climbed a form or two upwards, and even then, especially if intending to leave at 17½ or 18, should have the option of additional Modern Languages, Science, or History.

But this is the utmost limit to which I would accompany the anti-Grecians in their crusade against the privileges and position of Greek. It means that a few of our future legislators will lack a painfully-acquired knowledge—must we not say ignorance? —of odds and ends of Greek plays, of paradigms and parasangs.

It is only fair to put on record the warning tones of a voice which, alas! can now give no reason for its belief. In 1886 Edward Thring writes: "We tried leaving off Greek in the three lowest forms, and found the result an utter failure." An obvious answer is, that dropping Greek and never beginning it are totally different experiments.

Most of the statistical answers, and a number of letters from the leaders of secondary education kindly put into my hands, affect our second-class boys of average ability, who should have got, under our scheme, a really strong grip on Latin by the age, say, of fourteen, when Greek will begin.

Let us set our testimony in array.

University College School: "All evidence is in favour of late beginning; boys of thirteen, if fairly clever, outstrip those who have learnt for years."

The following are from various sources:—

"Some of my best scholars began Greek at twelve, thirteen, and fourteen."

"Some of my best boys (two scholars of C. C. C. Oxford) began Greek at fourteen."

"With one exception boys who begin Greek after twelve are better scholars."

"Those who begin at an earlier age have made ultimately less progress."

"Those who began between ten and twelve seem to have the advantage over those who began earlier in the Upper Sixth."

Such are the opinions, taken at random, of some of the masters of our great public schools; and these admissions involve the corollary that two or more years of Greek study have been absolutely wasted, a far stronger statement than our contention that it has been relatively ill-spent.

But suppose our boy begins at fourteen, now no contemptible Latinist, with one grammar more or less at his command, and consider the result. The facility he has attained is bound to react on his future reading. The novelty of Greek will be in itself a fascination and stimulus to effort. If he, then, is allowed to concentrate for a while on his Greek, devoting to it more time and attention than Latin, I believe he will leave the school nearly, if not quite, as good a scholar as at present. This principle of concentration on the new subject has not been adopted anywhere, here or on the Continent, so far as I know, but appears to me strongly advisable.

Besides, "Greek," says Professor Jebb, "is apt to exercise its charm very soon"; the Professor's testimony, though he "sees rocks ahead," and notes

the danger of encouraging anti-Grecians, is entirely on the side of making a late beginning. Of Dr. Fearon's motion in 1886 he writes: "There is nothing in your action that can fairly be thought premature or inimical to the interests of Greek; on the contrary, I believe that those interests will be served by it. . . . Actual experience will, it may be hoped, soon show that Greek has gained rather than lost vitality." In another letter he "anticipates no loss to the cause of Greek, but rather a gain, by beginning at twelve, thirteen, or fourteen, say. . . . At the same time it should not be so late (*e.g.* seventeen) as to make it probable that the general standard of ultimate attainment will be lowered; even sixteen is decidedly too late in most cases." He "would be sorry to see the study of Greek put later than fourteen except for special reasons."

I have given his words at length, because they carry unique weight and represent exactly what I should like to see introduced.

Professor Jebb mentions a bugbear much bandied about in this controversy, the εὐθανασία of Greek. The euphonious Greek noun has evidently left its barb in several anxious hearts; but surely the love of Greek was never stronger in England: not even in the days when Roger Ascham found his fair pupil, Lady Jane Grey, reading the *Phaedo* in her chamber, while the world was gone a-hunting, was its charm more fully recognised. Read the pæan which its latest professor chanted last November in the University of Glasgow over that "unique people, that Hellas, marvellous and incomprehensible from

the hour of its birth," whose "poetry permeated all the dealings of life, but seldom corrupted them; . . . a beauty shines in all that they have written, as much as it did in the vanished pictures and the all but vanished statues of the great period; something so simple, so earnest, so winning, so permanently instructive, just because it is so entirely foreign to ourselves."

Never can Greek sink, as a stubborn opponent prophesies, into the place that Hebrew now holds: "we should do irreparable injury," he thinks, "to the study of Greek in this country." If so, it would be, to quote his words, "a calamity of the first magnitude"; but isolated instances of rapid progress consequent on late beginning are so numerous, the agility and pleasure with which a trained and receptive mind advances in a new subject, by leaps and bounds, is so encouraging (I have a little personal experience), that we have much reason to hope and little to fear.

Indeed, the security of Greek, though not begun till fourteen, so far as it rests with our third class—the scholars or philologians proper—is so strongly attested that we may almost say we are running no risk here. I select a few marked instances:—

Professor Roberts' name was mentioned at the Conference; I find that he began Greek at $15\frac{1}{4}$, and $3\frac{1}{4}$ years afterwards won a scholarship at King's College, Cambridge.

The career of a lately successful lady-student has become public property. She began Greek at fifteen, won a first-class in her "May" examination less

than three years subsequently (Greek prose being her strongest point), and ended at the top of the classical tree.

A well-known headmaster lets his daughter compete with the Sixth Form. After eleven months of study of Greek, together with German, Latin, English, and Mathematics, she comes out second, seventh, tenth in various papers.

Perhaps the strongest advocate is Professor Ramsay, who writes: "Scotch students become excellent scholars, beginning Greek at the university, viz. about sixteen." He "would not begin Greek till the boy feels that he can use his Latin as an implement of thought; you should know Latin soundly and intellectually before you begin Greek, which will then advance with astonishing rapidity."

A few more odds and ends with all briefness:—

Mr. Gow states: "Two of my best boys began Greek at fifteen."

A boy who began at nearly thirteen wins an open classical scholarship at $17\frac{3}{4}$, and a first-class in "Mods" at $19\frac{1}{2}$.

Professor Lewis Campbell would not begin Greek till twelve or thirteen (after a boy has gained some inkling of the beauty of Latin literature).

To quote more would be tedious. With the whole Continent in our favour, as I hope shortly to show, what great risk can there be in the following scheme?

Exclude Greek from all entrance examinations, pass or scholarship; have no Greek taught in, say, the lowest three forms. At this stage retain Latin, History, and Geography, and perhaps English, as

form subjects, but group the next several forms together for Greek, making it a divisional subject, alternating perhaps with German and English Literature, etc. In the next division of the school it would probably be feasible to resume it as a form subject.

What has been done hitherto in our largest public schools is little, but promises well for the future. In July 1887 Dr. Bell, Dr. Fearon, and Mr. Welldon announced that they were prepared to take boys totally ignorant of Greek and teach it *ab initio*.

At this moment there is at the bottom of Eton a small division of 8 boys, starting without Greek; at Winchester some 20 are now learning no Greek; at Harrow 37 out of 140 in the Fourth Form, and at Marlborough 20 are preparing to pass Greekless into the modern side.

At Rugby, St. Paul's, Charterhouse, and I presume at other classical schools, Greek is universal except for the modern side or Army Class, which only affect later education.

The action of Eton is peculiar. Dr. Warre has (since 1886) allowed the 499 boys in the Fifth Form, exclusive of Divs. I.-IV. (I am taking the figures of Christmas 1889), to take up German as an alternative for Greek; apart from 63 in the Army Class (which contains 101), only 44 of the remaining 398 have availed themselves of the permission. The movement is in the right direction, but has been much canvassed as illogical and "preposterous." It is certainly a strange step not to abandon a subject

till the catechumen has suffered at least two or three years' drill in its rudiments at Eton alone.

My proposal is, then, a radical one; but I feel convinced that half measures are merely productive of confusion, and that Greek will ultimately be postponed till the public school. This point gained, secondary education in England will be able to retain Latin and Greek as its staple commodities: Latin may reach even a higher standard; Greek will not, it is hoped, materially suffer; while a quantum of English, Science, Geography, and History may rescue our present system from the indignantly and often too justly reiterated charges of narrowness and futility.

Endowed schools hold the key of the educational position in England, and till they lock old chambers or unlock new ones with their golden key the rest of the world stands and waits: their influence and their responsibility are alike enormous. It is true that they also have hard taskmasters set over them—the University authorities—who are deaf to their appeals for the abolition of Greek as a compulsory subject in matriculation, but there is nothing in this to hinder their immediate action with regard to *admission* of non-Grecians.

It has been proposed to drop Greek for scholars of thirteen and enforce it for those of fourteen; but what father or schoolmaster dare risk the odds of failure at thirteen, and leave Greek to a short, a feverishly short, year of cram? We must set private schools free, once and for all, if we mean business. Belonging now to a school once called classical of

the classical, but which has taken the van in this question, I gladly record Dr. Fearon's explicit opinion, expressed in 1886, that he wished to see Greek entirely excluded even from his entrance scholarship examinations.

As an appendix to a wearisome paper I must say a few words of continental and especially of German systems, which make almost entirely in favour of the postponement of Greek.

Here facts will be more eloquent than theories, but a few words of prefatory warning may help to discount our perhaps somewhat blind approval—shall I not say admiration—of what to me at least was rather an unknown province.

Are we not apt to whisper the title "German Scholar" as we dream of Bruncks and Baiters, Wolfs and Orellis, with the bated breath of reverence, placing our idol on a pinnacle of wisdom, and imagining that he combines thoroughness with versatility and critical insight with cyclopædic information?

Now I gather from contemporary German literature that they are as dissatisfied as we are with their results, and that the familiar outcries of overpressure, futility, ignorance, and what not, re-echo as loudly on the banks of the Spree as on the Thames.

I confine my attention, for the present, mainly to the Gymnasium proper, as opposed to the Real Gymnasium or the Realschule.

Here the better German youths of nineteen or twenty are *not* such good scholars as our Sixth Form classics—I wish to emphasise a fact which is not, I fancy, recognised. To begin with, they hardly ever

talk Latin ; true, at the University a small class, the so-called " Seminar," consisting of a select dozen or so, does discuss the classics in Latin with a professor, but they are seldom fluent (as I can bear witness myself), and *he* does four-fifths of the discussion.

The same is true of Greek ; their national patience and thoroughness, and perhaps a natural bump for " philology," does produce, finally, great results, but the Abiturienten are far from mature scholarship at nineteen. Take the following statements :—

Kreitsche (*Neue preussische Jahrbücher*, 1883, p. 167) writes : " It takes a teacher of exceptional gifts to make Thucydides intelligible or enjoyable to Sixth Form boys (Primaner). The Greek of most Abiturienten is miserable ; soon (if we curtail the time devoted to Greek) they will not even be able to read Homer."

As a rider to this we find, in Dr. G. Völcker's *Reform des höheren Schulwesens*, etc., p. 194, that Thucydides has been dropped in most schools, while very few have any time for Plato, and the amount read is disproportionate to outlay of time and trouble.

Professor Esmarck, again, declares that the Abiturienten no longer possess, as a rule, a working acquaintance with Greek and Latin.

" Can our graduates read Greek," asks Professor Paulsen, " viz. Sophocles or Demosthenes? Such a question might embarrass even a philologist, who has passed the state examination."

Professor Flach sorrowfully admits the failure of modern classical education.

Or (if it be not too ancient history) take the following anecdote of old "Prolegomena" Wolf. Hearing from George Ticknor, then a Göttingen student, of a fashionable American clergyman who professed to read the Aeschylean Choruses without a dictionary, "He says that, does he?" replied Wolf. "The next time you see him tell him that he lies, and that I say so."

This array of evidence is formidable enough to bring a strong indictment against Greek in German Gymnasien; only, by way of discounting such statements, we should remember that Greek is the sore point in German education. It bears the brunt of the attack on classicalism, just because it has remained the distinguishing feature of the Gymnasium, and a pass in Greek is still necessary before a German can enter on a professional career as doctor, barrister, or clergyman, while he must attain the level of a Secundaner to dispense with two of the three years of compulsory military service and hold the dignity of a non-commissioned officer.

Are we, then, to imitate their methods? Not entirely. They lose, I believe, partly by undue attention to grammar and rhythm, partly by excluding verse composition in Latin and (since 1882) all Greek composition; partly in the substitution of Extemporalia (good, if limited in their use) or Latin essays for our universal Latin prose, partly in the comparatively small amount of repetition. With these abatements, we may regard their curriculum as a sound and useful one.

In dealing with other continental experience we

must, for brevity's sake, confine ourselves mainly to the age at which Greek is begun, though I append some not easily accessible plans of Gymnasien, which will give fuller information.

Prussia is most important and most instructive. In the reforms of 1882 the beginning of Greek was postponed from Quarta (average age about twelve) to Unter Tertia, where the average age is thirteen, or perhaps slightly higher, for Professor Noiré, of Mainz, while giving the reason for its postponement (its difficulty, which caused 45 per cent failures), speaks of boys of fourteen or fifteen in Unter Tertia.

In *Hanover*, before 1866, Greek was begun in Tertia; after that date their system was brought into uniformity with the Prussian, then again in 1882 deferred from Quarta to Tertia.

At present, with the exception of *Würtemburg*, *Mecklenburg*, *and Vechta*, where Greek still begins in Quarta, it is the universal regulation throughout the empire that it should begin in Unter Tertia.

The number of hours devoted to Greek by the whole school in any given week varies from forty-six in *Neubrandenburg* (where the Primaners do eight) to thirty-six in *Bavaria* and *Baden*. I append one table of Stuttgart (to represent Würtemburg) and one of the Prussian code. It is worthy of note that the hours devoted to Latin (spread over nine classes, in contrast to the six where Greek is taught) vary from ninety to seventy-one.

By a Lehrplan of the Gymnasium at Basel for the school year 1888-89, I find that Greek is not begun till the fourth class from the bottom

(where the average age is about thirteen), three years at least later than Latin.

In Bern and certain other cantons of *Switzerland* an anti-classical reform came into effect last Easter year (1888), one main regulation of which postponed Latin till their Quinta (the German Unter Tertia), and Greek till their Quarta (the German Ober Tertia), where the average age is, say, fourteen.

France.—According to a "French University Professor" in the *Classical Review* of July 1887, Greek begins in the Fifth Class in the Lycées (age about twelve), but the state of secondary education across the water is one of such hopeless fluidity, and classics are getting so rudely jostled out of existence, that it is difficult to discover their present system, and not, perhaps, desirable to imitate it.

Sweden has a nine years' course, starting Latin in the fourth year, and, in the one branch where it is taught, Greek in the sixth year, presumably about fourteen or fifteen.

The Swedish system is simple and interesting. The first three years of education are the same for all, then there is a trifurcation, one branch being non-classical, the other two classical, but one only including Greek. It was declared on 10th March 1869 that all classical gymnasiasts, whose parents or guardians desired it, should be allowed to take up English in place of Greek, retaining all the privileges attached to the old classical scheme. Eleven years later (Klinghardt, *Secondary Education in Sweden*, p. 58) not a single voice in either chamber desired to return to the old arrangement.

Greek is now not necessary for the university; indeed, it is only demanded for a theologian or philologian.

In *Norway* we have a somewhat different system. A preliminary "middle school," as it is called, with a six years' course, during the last three of which Latin and English alternate, is followed by either the Latin school or the "Real" school. In the former of these Greek begins at once, with seven hours per week in each class. Here, then, it is only a school subject for the last three years, say sixteen to nineteen.

The simplicity of arrangement, which they secure by deferring Greek till the preliminary school is past, would be also secured by our proposal to defer it till the public school in England.

Finally, in *Holland* and *Belgium* Latin does not begin till the Lower Third, Greek a year later in Upper Third, presumably about fourteen or fifteen, while in *Denmark*, as in Sweden, it begins in Lower Second at fifteen or sixteen.

It will be seen that all these data tend to the conclusion that we have been forcing a second dead language, and perhaps a too difficult subject, on minds immature for its reception; it is at least singular that our practice should differ so widely from that of the rest of civilised Europe.

PRUSSIA

(Since 31st March 1882)

Gymnasium.	VI.	V.	IV.	U.III.	O.III.	U.I.	O.II.	U.I.	O.I.	Total.	Previous Total.
Religion	3	2	2	2	2	2	2	2	2	*19*	20
German	3	2	2	2	2	2	2	3	3	*21*	20
Latin	9	9	9	9	9	8	8	8	8	*77*	86
Greek	—	—	—	7	7	7	7	6	6	*40*	42
French	—	4	5	2	2	2	2	2	2	*21*	17
Hist. and Geog.	3	3	4	3	3	3	3	3	3	*28*	25
Mathematics	4	4	4	3	3	4	4	4	4	*34*	32
Natural History	2	2	2	2	2	—	—	—	—	*10*	—
Physics	—	—	—	—	—	2	2	2	2	*8*	6
Writing	2	2	—	—	—	—	—	—	—	*4*	6
Drawing	2	2	2	—	—	—	—	—	—	*6*	6

Real Gymnasium.	VI.	V.	IV.	U.III.	O.III.	U.II.	O.II.	U.I.	O.I.	Total.	Previous Total.
Religion	3	2	2	2	2	2	2	2	2	*19*	20
German	3	3	3	3	3	3	3	3	3	*27*	29
Latin	8	7	7	6	6	5	5	5	5	*54*	44
French	—	5	5	4	4	4	4	4	4	*34*	34
English	—	—	—	4	4	3	3	3	3	*20*	20
Hist. and Geog.	3	3	4	4	4	3	3	3	3	*30*	30
Mathematics	5	4	5	5	5	5	5	5	5	*44*	47
Natural History	2	2	2	2	2	2	—	—	—	*12*	
Physics	—	—	—	—	—	3	3	3	3	*12*	} 4
Chemistry	—	—	—	—	—	—	2	2	2	*6*	
Writing	2	2	—	—	—	—	—	—	—	*4*	7
Drawing	2	2	2	2	2	2	2	2	2	*18*	20

"Previous" Totals refer to the Schemes of 6th October 1859.

Age of entry, 9. Singing is compulsory in V. and VI. (2 hours weekly), and in the upper classes, except in cases of proved incapacity or voice-breaking.

WÜRTEMBURG — STUTTGART

(SINCE AUTUMN 1883)

GYMNASIUM.	I.	II. = Sexta.	III. = Quinta.	IV. = Quarta.	V. = U. Tert.	VI. = O. Tert.	VII. = U. Sec.	VIII. = O. Sec.	IX. = U. Prima.	X. = O. Prima.	TOTAL.	Previous Total.
Religion	3	3	3	2	2	2	2	2	2	2	23	*23*
German	5	4	3	2	2	2	2	2	2	2	26	*23*
				1	*1*	*1*						
Latin	12	12	12	11	11	12	8	8	8	8	102	*105½*
				12	*12*	*13*		*8½*				
Greek	—	—	—	6	6	6	6	6	6	6	42	*42*
French	—	—	—	—	3	3	3	3	2	2	16	*16*
Hist. and Geog.	—	1	3	3	3	3	3	4	4	2	26	*26*
Mathematics	4	4	4	3	3	3	4½	4	4	3	36½	*34½*
					2	*2*						
Natural History	1	1	—	—	—	—	—	—	2½	2½	7	*5*
	0	*0*										
Physics	—	—	—	—	—	—	—	—	1	1	2	*2*
Philosoph. Propæd.	—	—	—	—	—	—	—	—	—	2	2	*2*
"Calligraphy"	2	2	1	1	1	—	—	—	—	—	7	*7*

REAL GYMNASIUM.	I.	II. = Sexta.	III. = Quinta.	IV. = Quarta.	V. = U. Tert.	VI. = O. Tert.	VII. = U. Sec.	VIII. = O. Sec.	IX. = U. Prima.	X. = O. Prima.	TOTAL.
Religion	3	2	2	2	2	1	1	1	1	1	16
German	4	4	3	1	1	1	2	2	2	2	22
Latin	12	12	12	11	10	10	7	7	5	5	91
French	—	—	—	6	5	4	4	3	3	3	28
English	—	—	—	—	—	—	3	3	3	2	11
History	—	—	3	2	2	2	2	2	2-3	2-1	15½
Geography	—	1		1	1	3	2	—	—	—	9½
Philosophy	—	—		—	—	—	—	—	—	1	1
Mathematics	3	4	4	4	4	5	8	8	12-13	10-9	62
Physics	—	—	—	—	—	—	—	—	2	3-4	5-6
Chemistry	—	—	—	—	—	—	—	2	1	—	3
Natural History	2	2	1	1	2	2	—	—	—	3-2	13-12
Drawing	—	—	—	3	3	4	4	5	3-2	2	24-23
Writing	2	2	2	1	1	1	—	—	—	—	9

The figures in italics refer to the previous arrangement throughout.
Age of entrance, 8. Singing only compulsory (1 hour) from II. to V.

FRANCE (MONS. FERRY'S PLAN)

PLAN D'ETUDES OF A LYCÉE

	French.	Latin.	Greek.	German or English.	History.	Geography.	Mathematics and Science.	Drawing.	TOTAL.	Average Age.
Classe préparatoire	10	—	—	4	2	2	4	2	*24*	—
,, VIII. . .	10	—	—	4	2	2	4	2	*24*	9
,, VII. .	8	—	—	4	4	2	4	2	*24*	10
,, VI. . .	3	10	—	3	2	2	3	2	*25*	11
,, V. . .	3	10	—	3	2	1	4	2	*25*	12
,, IV. . .	3	6	6	2	2	1	3	2	*25*	13
,, III. . .	3	5	5	3	3	1	3	2	*25*	14
,, II. . .	4	4	5	3	3	1	3	2	*25*	15
Rhetorique . .	5	4	4	3	4		3	2	*25*	16
Philosophie . .	—	1		1	3	—	9	2	*24*[1]	17

[1] Add 8 hours of Philosophy.

COMMON TO ALL

	VI.	V.	IV.
Religion	3	3	3
Swedish	5	6	6
Latin	—	—	—
French	—	—	—
German	6	7	7
Hist. and Geog.	4	5	5
Arithmetic	4	5	5
Natural History	2	2	2
Writing and Drawing	2	2	2

1st Latin Branch

	IIIb.	IIIa.	IIb.	IIa.	Ib.	Ia.
Religion	2	2	2	2	2	2
Swedish	4	3	2	2	2	2
Latin	8	8	8	8	8	8
Greek	—	—	7	7	6	6
German	4	3	1	1	—	—
French	—	3	4	4	3	3
Mathematics	5	5	3	3	3	3
Natural Science	2	2	2	2	2	2
History and Geography	5	4	3	3	3	3
Philosoph. Propædeutics	—	—	—	—	1	1
Drawing, etc.	—	—	—	—	—	—

2d Latin Branch

	IIIb.	IIIa.	IIb.	IIa.	Ib.	Ia.
Religion	2	2	2	2	2	2
Swedish	4	3	2	2	2	2
Latin	8	8	8	8	8	8
German	4	3	1	1	—	—
French	—	3	4	4	4	4
English	—	—	4	4	2	2
Mathematics	5	5	4	4	4	4
Natural Science	2	2	2	2	2	2
History and Geography	5	4	3	3	3	3
Philosoph. Propædeutics	—	—	—	—	1	1
Drawing, etc.	—	—	2	2	2	2

"Real" Branch

	IIIb.	IIIa.	IIb.	IIa.	Ib.	Ia.
Religion	2	2	2	2	2	2
Swedish	4	3	2	2	2	2
German	4	3	2	2	—	—
English	7	7	3	3	3	3
French	—	3	4	4	5	5
Mathematics	5	5	7	7	7	7
Natural Science	2	2	6	6	6	6
History and Geography	5	4	3	3	3	3
Philosoph. Propædeutics	—	—	—	—	1	1
Writing and Drawing	3	3	3	3	3	3

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	I.	II.	III.	IV. E.	IV. L.	V. E	V. L.	VI. E.	VI. L.	TOTAL. E.	TOTAL. L.
Religion . .	3	3	3	2		2		2		*15*	
Norwegian . .	8	5	5	4		3		3		*28*	
German . .	—	6	5	4		4—3		4—3		*23—21*	
English . .	—	—	—	5	—	5	—	5	—	*15*	—
Latin . . .	—	—	—	—	7	—	7	—	7	—	*21*
French[1] . .	—	—	—	—		2		2		*4*	
History . .	3	3	4	3		3		3		*19*	
Geography . .	4	2	2	2		2		2		*14*	
Natural History .	—	2	2	2		3		2		*11*	
Mathematics .	4	4	5	6		5		6		*30*	
Drawing . .	—	2	2	2	—	1	—	1	—	*8—4*	
Writing . .	4	3	2	—		—		—		*9*	

[1] French is optional; the additional hours being given to Physics, Norwegian, or Drawing.

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	I.	II.	III.	TOTAL.
Religion . .	1	1	2	*4*
Norwegian . .	3	4	4	*11*
English . .	4	5	5	*14*
French . .	4	2	2	*8*
German . .	1	1	—	*2*
History . .	3	3	3	*9*
Geography . .	1	1	2	*4*
Natural Science .	6	5	4	*15*
Mathematics .	5	6	6	*17*
Drawing . .	2	2	2	*6*

LATIN GYMNASIUM

	I.	II.	III.	TOTAL.
Religion . .	1	1	2	*4*
Norwegian . .	3	4	4	*11*
Latin . . .	9	10	9	*28*
Greek . . .	7	7	7	*21*
History . .	3	3	3	*9*
Mathematics .	2	3	3	*8*
French[2] . .	4	2	2	*8*
German . .	1	—	—	*1*

[2] If adopted at all; otherwise may be replaced by English.

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Latin . . .	7	7	8	8	—	8	8	8	7
Greek . . .	—	—	—	6	—	6	6	6	6
French . . .	—	5	5	3	—	3	3	3	3
English . .	—	—	—	—	3	—	—	—	—
German . .	4	3	3	2	—	3	3	3	3
History . .	2	2	2	2	2	3	4	4	4
Geography . .	2	2	2	1	—	—	—	—	—
Mathematics .	4	3	4	4	1	4	4	3	3
Natural History .	—	—	2	2	—	2	—	—	—
Physics : Chemistry	—	—	—	—	—	—	2	2	2
Writing . .	3	2	1	—	—	—	—	—	—
Singing . . .	2	2	1	—	—	—	—	—	—
Gymnastics . .	2	2	2	2	—	2	2	2	1
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